

OUR ANCIENT HISTORY

FROM PREHISTORIC TIMES TO A.D. 500

BY
J. J. BELL

With many illustrations in
Line and Half-Tone

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INTRODUCTION

YOU learn history in school for many reasons. One of these reasons is that through history you can find out how you have come to live as you do to-day.

We are not savages; we are civilized. We possess many things. We have cattle, crops, iron and a good language. We have a calendar, an alphabet and can read and write. We believe in God and try to be good to one another. We all know a great deal about geography, history, medicine and many other subjects. We have a Bible. And we have obtained these things and learned a great deal of that knowledge from peoples who lived in distant lands many many years ago—long before Englishmen were heard of.

In this book you will read a little about the ways in which you have come to live and act as you do at home or in school or wherever else you happen to be. You will read some of your ancient history.

J. J. B.

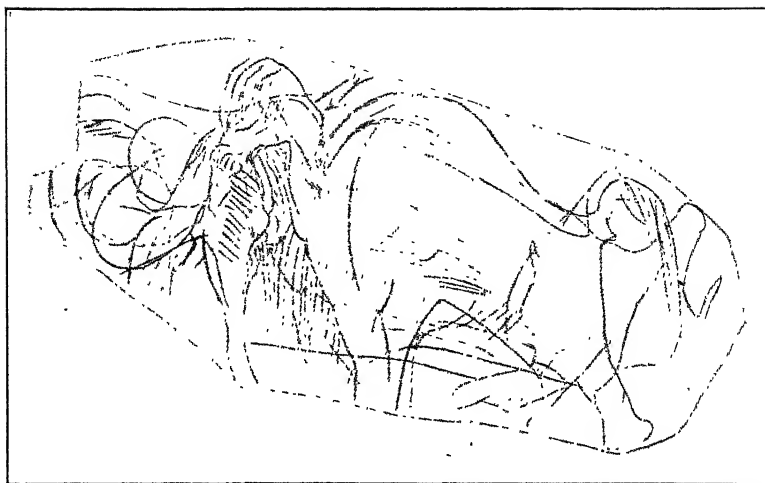
November 1938.

Chapter 1

- - - THE HUNTERS - - -

LET us begin by going back many thousands of years to the time when men were savages and not civilized. Let us read about men who had not many clever ways of living, but only a few simple ways. This chapter will tell of men who lived by hunting and fishing, by digging roots and by picking berries and fruit. These men looked for food. They hunted for it. They lived on what they could find. They lived on wild animals, wild plants, wild birds, wild honey and fish. They did not know how to make food grow with the help of soil, rain and sun. They did not keep animals and birds in captivity. To-day we cause food to grow in right places. We grow corn. We grow potatoes, turnips, peas, fruit and other things. We have many cows, sheep, pigs and other animals. We feed them and look after them and make them give us food such as beef, mutton and pork, milk, butter and cheese. We keep bees and make them give us honey. It is not necessary for us to hunt and look for food. We make it in our fields and gardens and elsewhere with the help of soil, rain and sunshine.

But the hunter man made no food grow where he wanted it. He always had to hunt it and look for it. He had to run after wild animals. He must have spent a great deal of his life in running. When he was hunting he must have travelled many many miles on his feet. He had no horses to ride upon and no dogs to help him in the chase. He could not make pots out of clay. He had not cups, mugs or basins to drink out of or to keep food in. He



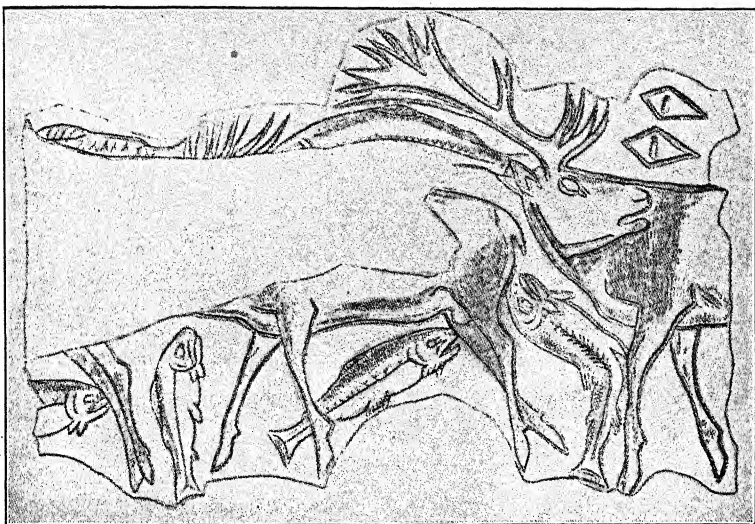
[Musées Royaux d'Art et d'Histoire, Bruxelles.]

FIG. 1.—Charging mammoth, engraved on piece of ivory.

could not spin thread or make cloth. So he had no clothes of wool or linen or cotton. He wore skins. He could not make knives or axes or anything else out of metal. He had never heard of copper or bronze or gold or iron.

Because he was without so many things we call him a savage. We say that he was not civilized. But although he was a savage he knew a great deal. He knew how to make fire. He made it by rubbing dry sticks together. No one can tell who taught him this way. With fire he cooked his food, kept himself warm, and frightened wild animals. With flint knives and axes and with flint-tipped spears and arrows he hunted wild animals and killed them. With the help of flint knives he could make fishing spears or harpoons out of horn and bone.

He knew how to make clothes out of skins. He made cords out of gut which he took from the insides of animals.



[Musées Royaux d'Art et d'Histoire, Bruxelles.]

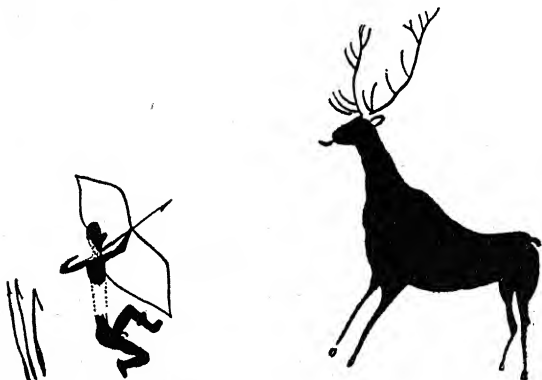
FIG. 2.—Reindeer and salmon, engraved on piece of antler.

He used the fat of animals to give him light. He could draw pictures of animals on the walls of caves and on flat pieces of bone. Sometimes he drew pictures of men. He must have known a great deal about the ways of animals. Perhaps he talked about nothing else. We have called him a savage or uncivilized. But he was a clever savage and knew a great deal about flints, animals, fish and fire. He must have been a brave man.

You all know some geography. So you can point out on a map the countries in which the hunter men lived. They lived in our country which we now call England. They lived on the continent of Europe. In Africa they dwelt in the Sahara, in the valley of the Nile and in those countries which to-day we call Uganda, Kenya, Tanganyika and Transvaal. They inhabited many parts of Asia, such as

Palestine, Arabia, Iraq, Persia, India and China. We know all this because men to-day have found their flint knives, axes, spear points and arrow heads in all those countries. And sometimes men to-day have found the skeletons or parts of the skeletons of the hunter men in those countries.

Some of the countries in which hunter men lived are sandy deserts to-day, like the Sahara and great parts of



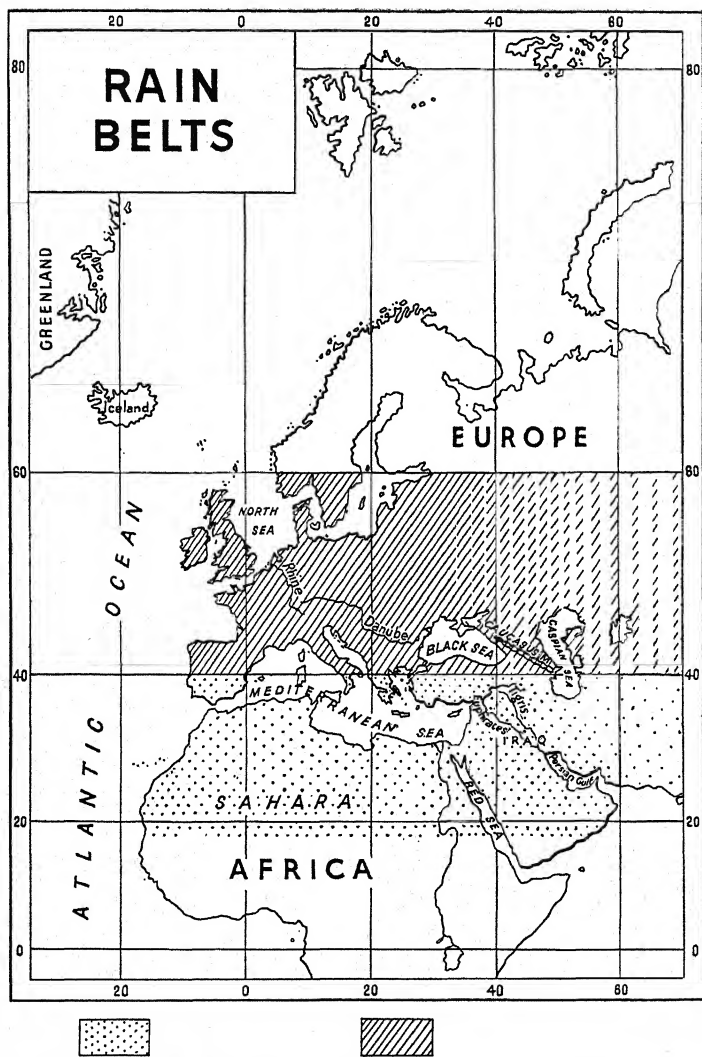
[From "*Men of the Old Stone Age*," by H. F. Osborn (Charles Scribner's Sons Ltd.)]

FIG. 3—A painting from a rock shelter in Spain. The colour of the original is dark red. It shows a hunter man shooting at a stag. He has three spare arrows sticking in the ground beside him.

Arabia, Iraq, Persia and China. Little or no rain falls on them now. They have very little grass or none at all. Only here and there in those deserts are to be found wells and oases, where men can grow corn and dates and keep sheep, goats and other animals. Then how did the hunter men find animals to kill in what are now for the most part desert lands ?

CLIMATE IN THE TIME OF THE HUNTER MEN

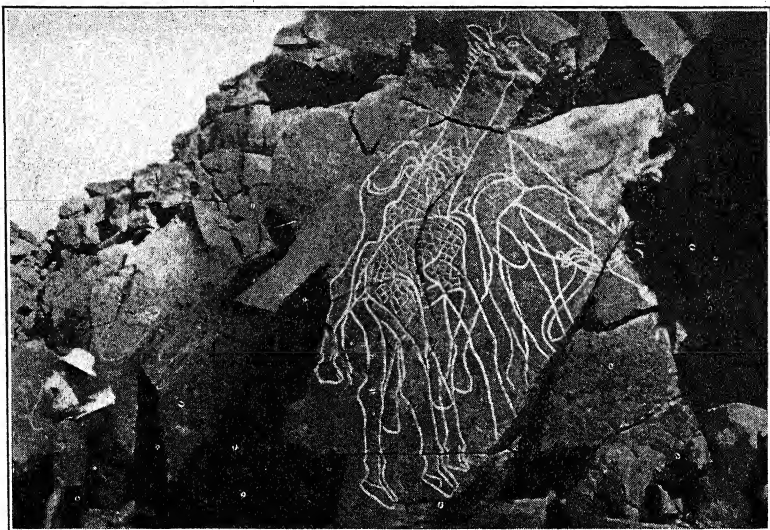
Men could live in those lands because, in that far-away time, the climate was not dry as it is now, but cool and moist.



The rain belt when the Sahara, Arabia and Iraq were green and when large parts of Europe were covered with perpetual ice.

The rain belt after 5000 B.C., when the Sahara had dried up, when ice had almost disappeared from Europe, and when dense forests of oak were growing there.

FIG. 4.



[Rock drawings discovered by Dr. Leo Frobenius.
Photos by permission of the London Electrotpe Agency.

FIG. 5.—An elephant and two giraffes drawn upon a rock in the Sahara, perhaps about 9000 B.C.

In their day the Sahara and the other regions in Arabia and Iraq which we now call deserts were green and pleasant lands like England to-day. Our country is green and has many rivers because big and little storms from the Atlantic Ocean often cross it and usually bring plenty of rain to it at all times of the year. In the very ancient times about which we are reading in this chapter the Atlantic storms brought rain to the Sahara, Arabia and Iraq. Rain fell there at all seasons of the year.

So in Africa and Asia instead of the dry sandy and dusty deserts which exist in so many places to-day there were great fields of green. In the valleys there were lakes and rivers. In places there were woods and pleasant glades. On the grass there lived great herds of wild animals, such as giraffes,

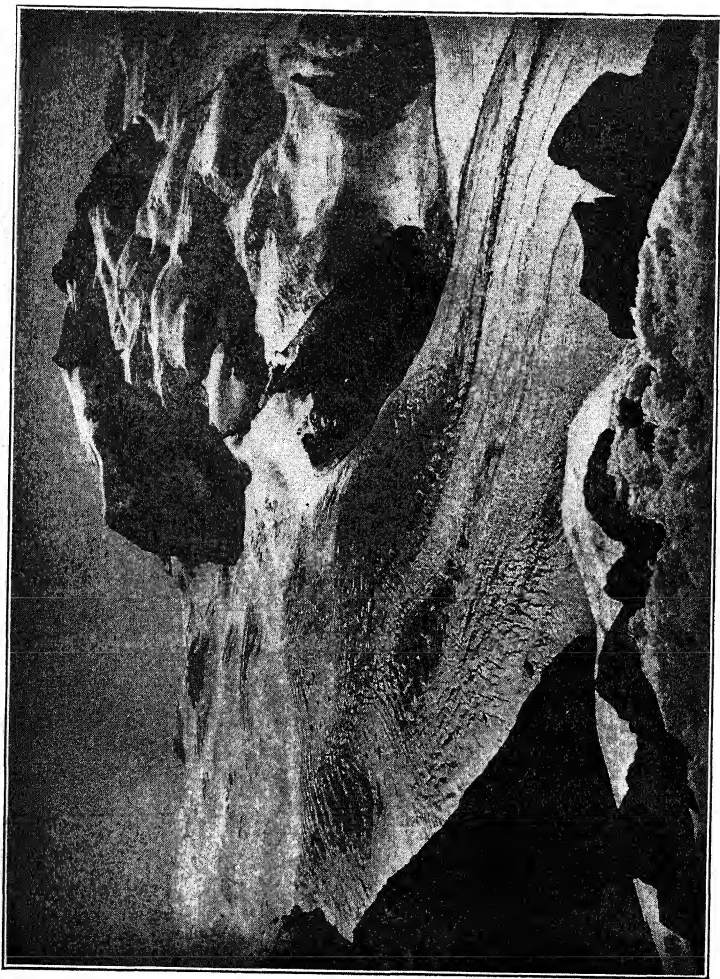


Fig. 6.—A glacier or river of ice which still exists in Switzerland. It is called the Gorner Glacier. The snow-covered mountain is Monte Rosa. Its two tops are over 15,000 feet above sea-level.

E.N.A.

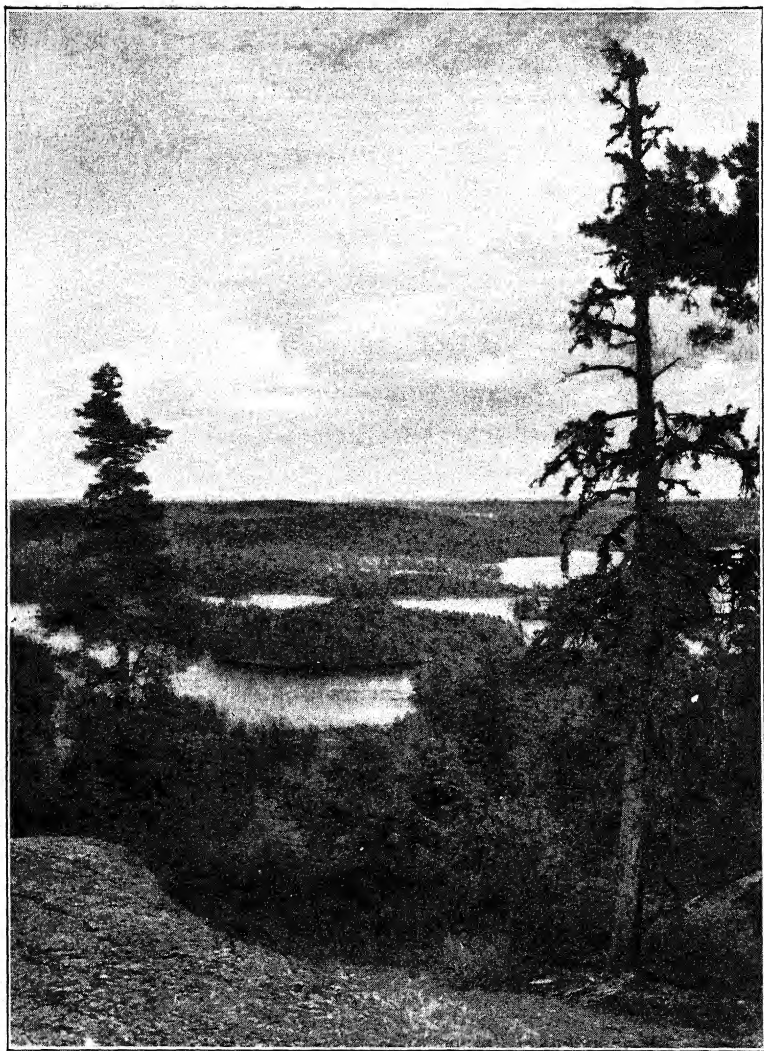
deer, antelope, wild sheep, wild asses, buffaloes, pigs, bears, elephants, hippopotamuses, rhinoceroses, panthers, lions, leopards. There were ostriches too. We know that these animals were living in the Sahara long ago, because the hunter men drew pictures of them on rocks, and these pictures can still be seen.

So, in the pleasant green lands of the Sahara, Palestine, Arabia, Iraq and Persia, the hunters of long ago must have lived a happy life and must have found plenty of meat and fish and berries and fruit to eat.

In Europe, however, life was not quite so pleasant. For very long periods of thousands and thousands of years in the time of the hunter men Europe was a very cold home. On the mountain tops of Britain and Scandinavia and on the Alps there were always great fields of perpetual snow. Rivers of ice, called glaciers, flowed very very slowly down the valleys from the high snow-fields.

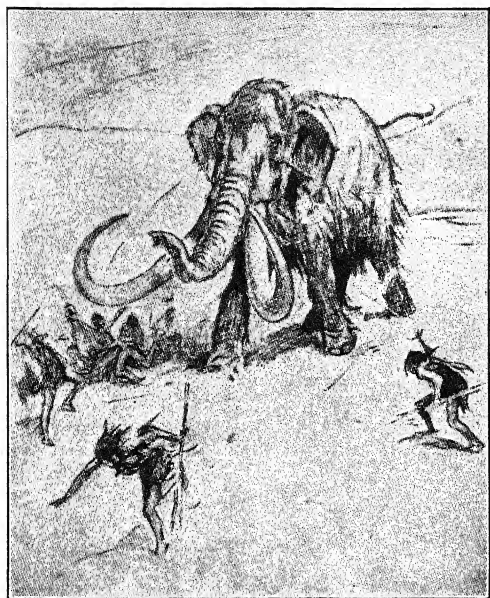
In the winter-time there were snow and ice everywhere, both on the mountains and in the lower lands. But in spring the snow in the low lands melted, and very soon afterwards in Britain and Europe there could be seen great treeless stretches of grassy land dotted with beautiful wild flowers of the spring-time, such as harebells, dandelions, anemones, gentians and primroses. In Britain and Europe rain did not fall in summer so often as it does with us now, so the land soon dried and became dusty and the flowers died. Then cold dry winds, blowing down from the unmelted snow-fields of the mountains, raised great clouds of dust on the lower dry grounds.

Pine and birch trees like a cold dry climate and can grow well on a cold rather dry soil. So, in addition to the grassy stretches, there were also great forests in many parts of Britain and Europe.



[Finland Year Book Ltd.]

FIG. 7.—A forest of pine trees growing in Finland to-day.



*[By permission of the Trustees of the
British Museum (Natural History).]*

FIG. 8.—A modern artist's drawing showing what a mammoth was like. Its front leg was 9 or 10 feet high.

On the great stretches of grass that were so green and flowery in the spring, and became so brown and dusty in the summer, lived great herds of wild horses, reindeer, wild oxen, bears and wolves and also other animals that can exist in cold climates, like the woolly mammoth and woolly rhinoceros and arctic fox.

Strong and sturdy peoples of Britain and Europe

hunted on those grassy plains, and made a good living out of the animals. These people must have lived in ways rather like those of the Esquimaux of to-day. They must have been hardy men. In winter-time they liked to live in caves. But in the summer they could live in the open country. They had plenty of wood for fires.

CHANGES OF CLIMATE IN THE TIME OF THE HUNTER MEN

At last, after many thousands of years, the climate began to change and made a great difference, both to the

people who lived far away in the warmer south, in the Sahara, Egypt, Palestine, Syria, Arabia and Iraq, and also to the people who lived in the cold north, in Europe and Britain. The rain-storms and warm currents of air from the Atlantic now no longer crossed the southern countries, but began to cross our country and northern Europe. And the great snow-fields on the tops of mountains and the rivers of ice in the valleys melted away.

By the year 6000 B.C., although some rain always fell on the African lands which lay along the Mediterranean Sea and helped grass to grow there, great parts of the Sahara were drier than they had been. Here and there, where there were wells, oases remained, on which grass and trees could grow always, and where men and animals could live and get shade from the desert sunshine. The same change was taking place in Arabia and Iraq. As the climate became drier, men in North Africa began to find out that they could only live all the year round close to the Mediterranean coast where still some rain fell in each year or beside desert wells of the Sahara, or on the banks of great rivers, like the Nile. In Western Asia they lived on the banks of the Tigris and the Euphrates, whose waters came down from high mountains, which could still catch some rain because they were high.

But in the north, in Britain and Western Europe, rain began to fall very often, not in sudden storms, but in steady downfalls and drips both in summer and winter. Westerly winds brought the rain from the Atlantic. The climate became much wetter and much warmer than it is to-day, and the sun did not shine so often as it does nowadays. By the year 5000 B.C. the pine and birch forests that liked cold dry weather were disappearing, and oak, elm and lime trees, which love a warmer damp climate, were taking

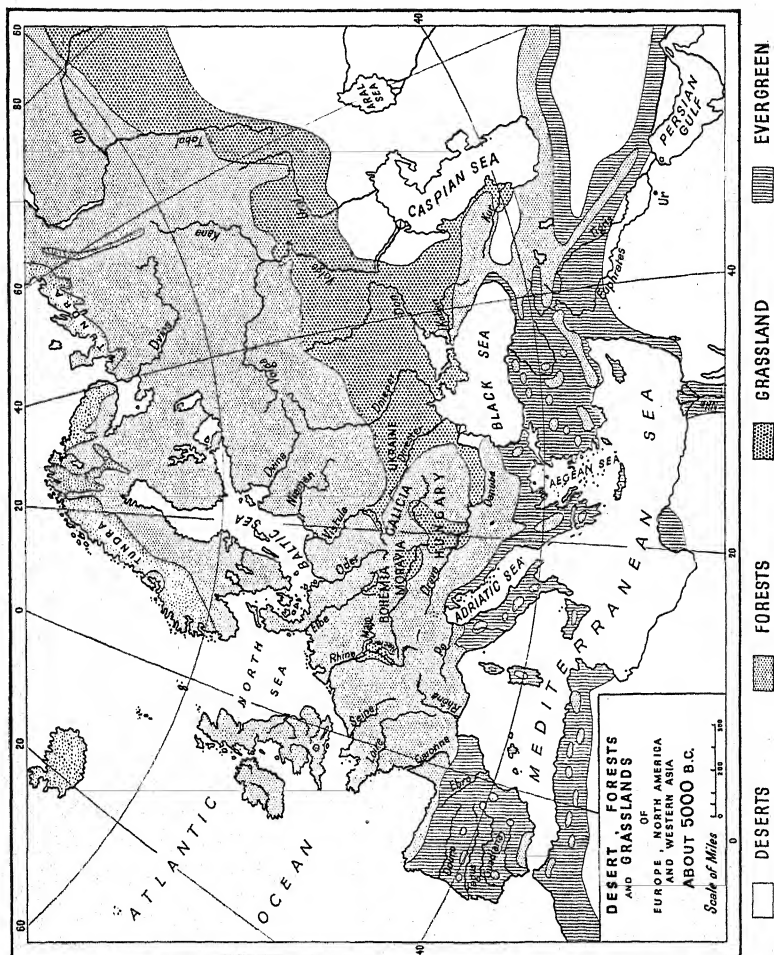


FIG. 9.

their place. These grew in much bigger forests than the pines and birches had done. They covered much more ground, and so the grassy plains became fewer and smaller. And round the trunks of the oaks and other trees grew a thick undergrowth of hazel bushes, bramble bushes and other shrubs. These were so thick that men could not easily walk through them. If they were cut down, they grew again very quickly in the warm wet weather, and so paths could not be kept clear. Moisture dripped from branches. Large stretches of ground became swamps.

THE EFFECTS OF CLIMATIC CHANGE ON ANIMALS AND MEN

Many of the reindeer, woolly mammoths and woolly rhinoceroses, wild horses and other animals could no longer live in the damp mild weather and among the wet oak forests, and went away farther north to the places where the weather was still cold, such as Scandinavia or Russia. There they could still find great grassy plains, where the weather was too cold and dry for oaks. The woolly rhinoceros and the woolly mammoth died out altogether at last, but the reindeer and the wild horse lived on in their new homes.

Some animals, however, that could live in the warmer, wetter climate stayed in their old homes, and did as best they could on the smaller stretches of grass that grew in glades and on smaller open plains that still remained in the oak forests. Even in the warm moist weather, when rain fell very often, oak forests and undergrowth could not grow everywhere. Some kinds of soil never become very wet even in wet weather. Some soils are very porous. Water sinks through them very rapidly and cannot make a swamp. Sandy soil is porous. In Central Europe there is a good

deal of sandy porous soil. There are great plains of it. But these plains are very very small compared with the enormous treeless plains on which hunter men roamed in the centuries when the weather was colder. The smaller sandy plains exist in part of the valley of the Rhine, in the valleys of the Neckar and the Main, in Baden, in Bohemia, Galicia, Hungary, Moravia and the Ukraine and along the valley of the Danube. You need not remember all these names. But you ought to look them out on the map and remember that even in the warm moist weather great forests of oak, elm and lime trees and bushes could not grow where the soil let water sink rapidly through it. So on these smaller plains some animals and men remained. Among the animals that remained there were stags, deer, wild oxen, wild boars and hares. There were also a few wild horses still left in their old homes. But all these wild animals were much fewer than they had once been, because there were not now so many great grassy plains for them to live on.

Some men followed the animals that went away to the cold and dry lands of the north, but others stayed behind in the lands which they knew. They still hunted a little on the dry sandy plains where oaks and other trees could not grow; but, where the oak forests were very thick, there were now not nearly so many animals to hunt. So many people lived mostly on sea shores, where they could also get oysters, clams, limpets, mussels, whelks and cockles and fish to eat. Other men lived on river banks where they could catch fish. They looked for acorns, hazel nuts, chestnuts, wild cherries, plums and walnuts.

In some seaside places to-day can still be seen huge mounds of the shells which these men have left behind them. To-day we call these mounds kitchen middens.

Here and there in them are the stones of wild fruit. We can tell from these middens that the men who left them ate very little meat but a great many shell fish. These men, unlike the hunter men of the earlier colder time, were not great hunters.

On the coasts and beside rivers these savage people of Britain and of Europe lived a miserable life. Shell fish do not make men big, strong and healthy and fit for anything.

Some of the hunter men were happier than those who lived by the sea or close to river water. These were the men who could still find, and live on, the open sandy plains where animals could be hunted. But even these happier men were not so fortunate as the hunters of earlier times when great herds of animals roamed almost everywhere. They had to work harder for a living. They got less to eat. Men and women in Britain and Europe lived in this miserable way for thousands of years till about 2200 B.C. or 2000 B.C.

SOMETHING THAT MUST BE FOUND OUT AS THIS BOOK IS READ

We must find out how these hunter men came to be civilized. We must find out in this book how it was that savage men dwelling in Britain and Europe on sea coasts and river banks and on dry porous grassy plains within oak forests, and dwelling also by oases of the deserts and in the valleys of the Nile, Tigris and Euphrates came to live in civilized ways that we all know. How did they find other foods which made it easier for them to live? Who first found out other ways of getting food? Where did they live?

Chapter 2

- - THE FIRST BEGINNINGS OF - -
- - - CIVILIZATION - - -

IN the last chapter we read about men who had to look for food. They never made any grow.

Somehow or other, about the year 6000 B.C. or soon after that date, some men found out other ways of getting food. They discovered how to get plenty of it. They began to make food. They tamed cows, sheep and goats, and kept these animals always close at hand. It did not matter to these men what wild animals did. Even if they went away, men had animals of their own.

These men had also found out a new kind of food. They had learned how to grow corn.

Their discovery of these ways of obtaining food was a very fortunate thing for us. Very wonderful things began to happen when men and women found out how to get enough good food.

We cannot learn exactly how men discovered new ways of getting it. It all happened very long ago. The men who made these discoveries did not write about them. Most of what we know has been found out by men of to-day, who dig into old homes with spades.

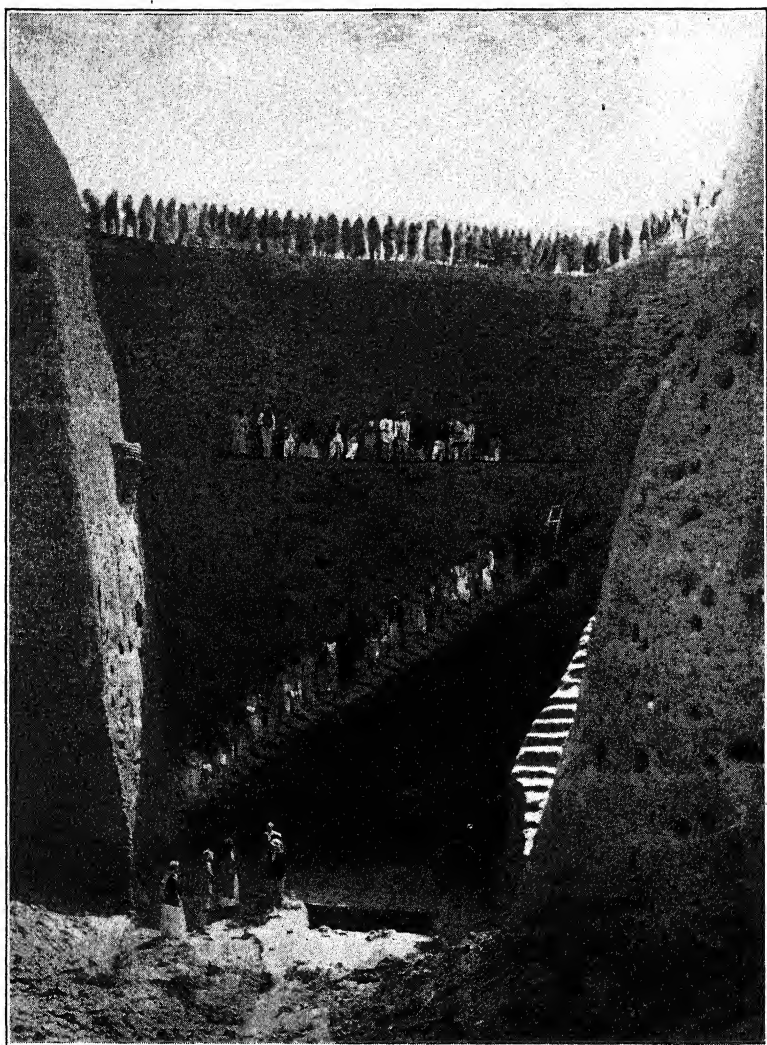
THE TOWN OF UR IN MESOPOTAMIA

Far away in the country which to-day we call Mesopotamia or Iraq there once stood a town called Ur on the banks of the river Euphrates. Abraham came from that town to Canaan about the year 2000 B.C. When English-

men and other Europeans first began to visit it in the nineteenth century it was nothing but a heap of ruins. Its ancient streets and houses were covered with mounds of sand which had been blown on to them from the desert. Some of these mounds were green with grass in the spring, others remained brown. Above the mounds rose a tower of mouldering red brick. In the years when this book was being written a few Englishmen and Americans used to spend a great deal of each year digging into these ruins. They learned a great deal about the town of Ur. There were people living there more than 2,000 years before Abraham. The river Euphrates was close to the town in those days. It is twelve miles away to the east now.

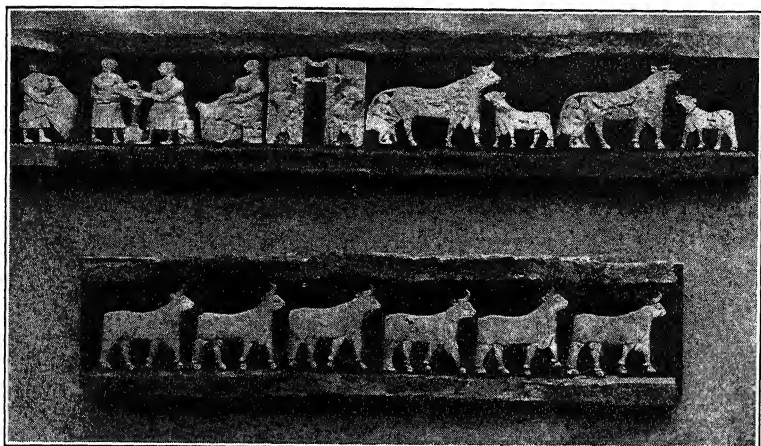
Once upon a time, when deserts were drying up, perhaps about the year 5000 B.C., some men, wandering along the valley of the Euphrates, came to a small mound, which rose a very little way above the surrounding marshy land. They settled there. They built themselves houses of mud plastered on to reeds. And so Ur began. Its settlers knew how to make bricks, by hardening them with fire, but most of the bricks used after very early days in Ur and elsewhere in the valleys of the Tigris and Euphrates were made out of mud dried in the sun. When houses made of this kind of brick began to decay and lose their roofs, the mud bricks at the tops of the walls began to crumble into dust and to fall to the floor or on to the ground outside. The insides of decaying houses were thus filled with earth which concealed the floors and the lower undecayed parts of the walls. Earth also lay at the foot of the walls outside the ruined houses.

When fresh people came along and wanted to build a new house in place of the ruined one they did not clear away all the rubbish; they merely levelled it and laid on it



[British Museum.]

FIG. 10.—Picture of a pit excavated at Ur through many feet of rubbish and ruins. The people at the bottom are standing on the original surface of the ground on which the very first inhabitants of Ur walked. You can tell how deep the pit is by comparing it with the height of the people in it.



[British Museum and University Museum, Philadelphia.]

FIG. 11.—Mosaic frieze from Al' Ubaid. It shows a man milking a cow. Two others are straining milk. Another has a huge jar ready. Two calves are shown. You can see what seems to be a doorway into a cow-house. Lower down is a procession of cattle.

fresh foundations for new walls of mud brick. In this way the ground on which a town like Ur was built gradually rose in height and stood like a small hill above the plain and river. It was something higher than a mere mound.

At the time when this book was being written the men who were digging into the beginnings of the town of Ur had not had a chance of finding out very much about these very early beginnings. But they knew what they would probably find, for they and others had already dug into the ruined mounds of other towns and villages in the Euphrates valley that are as old as the beginnings of Ur.

They say that the people there probably grew corn, that they ploughed, sowed and reaped, that they kept cows, sheep, goats and pigs, that they could spin thread and weave cloth, that they had a few articles made out of copper,

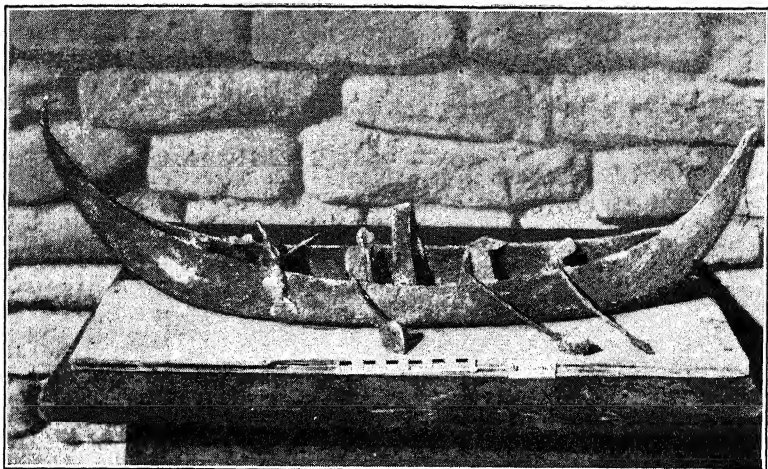


British Museum.

FIG. 12.—A pot from Ur.

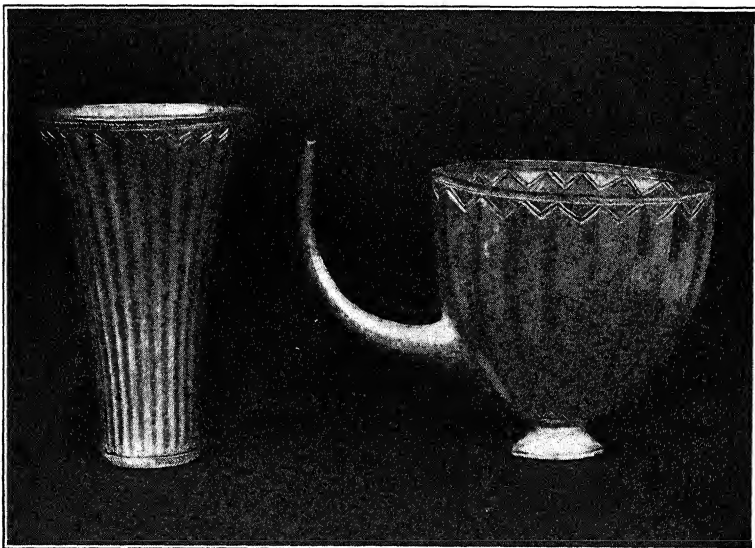
but that most of their tools were made of hard stone and that they could make pots, which are so beautiful in shape and decoration that we wonder at them now. So the first people of Ur and of the other very old towns near by were beginning to be civilized. They knew much more than the hunter men.

In time the inhabitants of Ur built a wall of burnt brick round the town. It would have taken us about three-quarters of an hour to walk right round the city on the top of the wall. Then came the Flood. You have read about that in the Bible. The river Euphrates overflowed its banks. The water spread to a depth of 26 feet far over the flat land on each side. It flowed past Ur. People



[British Museum.]

FIG. 13.—A silver model of a boat found in a tomb of a queen at Ur. The model is two feet long.



[British Museum and University Museum, Philadelphia.]

FIG. 14.—Golden drinking-cups found in the tomb of a queen at Ur.



[British Museum and University Museum,
Philadelphia.]

FIG. 15.—A woman's head-dress found at Ur. Much of it is made of gold.

who lived on the top of the little hill were not drowned. Against the sides of the hill the water, as it slowly moved past, laid down great beds of clay and sand eight and eleven feet thick. This clay and sand covered the houses which stood low down on the hill. The people who lived in them perhaps were drowned.

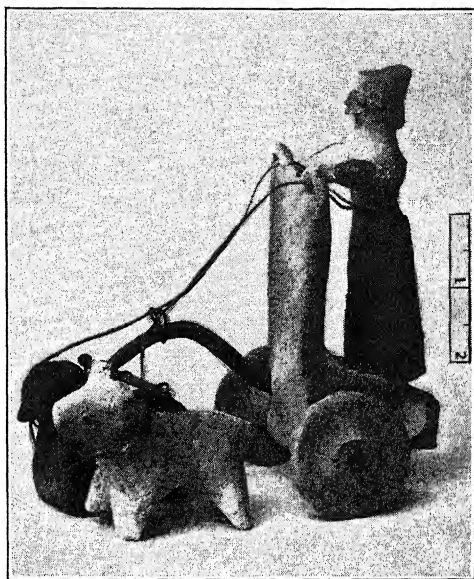
No one can tell the exact date of the Flood. Perhaps it came about the year 4200 B.C. That was more than 2,000 years before the time when Abraham lived in Ur. But the tale of the Flood was never forgotten. Abraham and his people must have known it when they left Ur and lived in Canaan.

They must have told it to

their descendants. That is possibly the reason why we can still read the story of the Flood in the Bible.

When the water went away people continued to live at Ur. By the year 3500 B.C. the town was becoming a very important place with crowded streets. Its canal banks were shaded with trees. Ships sailed on the canals and on the river carrying wood, incense, silver, gold, corn, sheep,

cattle, cheese, linen, wool. Great kings lived there in palaces built of fire-hardened as well as sun-dried brick. They had cups of gold and silver. Their queens and great ladies had head-dresses, bracelets and ear-rings of gold. The kings carried golden daggers in golden sheaths. Men could model animals in silver and gold. Men travelled in chariots



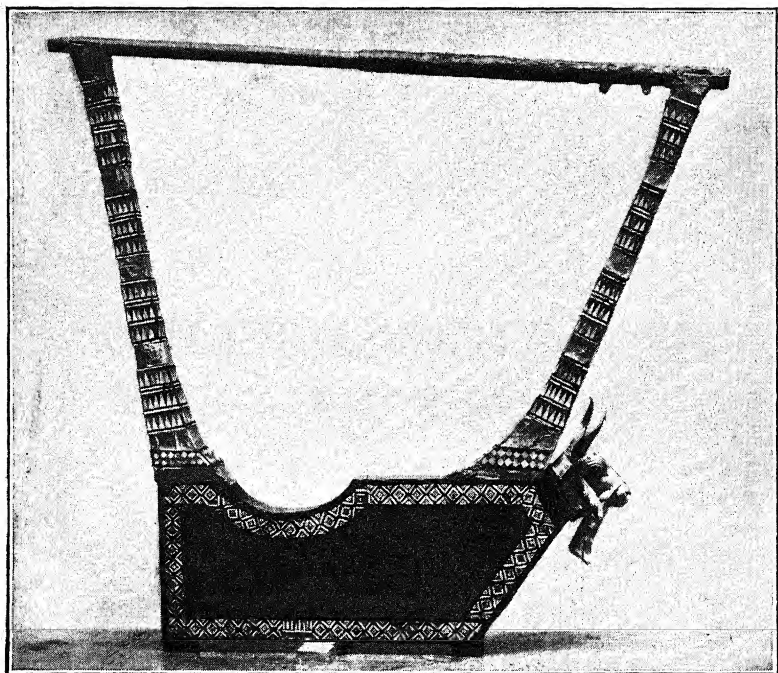
[British Museum.]

FIG. 16.—A child's model of a chariot found at Ur.

drawn by asses. Tamed asses helped men's feet a great deal. Chariots were a wonderful invention. Wheels were a greater invention still. Perhaps they were made as early as 4000 B.C. in the valleys of the Tigris and Euphrates. Without wheels we could not have motor-cars or steam engines or carts or wheelbarrows.

The men of Ur and of the other towns in the valley of the Euphrates after the Flood continued to spin thread and weave cloth. They still had fields of corn and herds of cows, sheep, goats and pigs. So they had plenty to eat.

They had helmets, daggers, bowls, jugs and spearheads of copper. In time, perhaps about 2800 B.C., they found



[British Museum and University Museum, Philadelphia.]

FIG. 17.—A harp found in a tomb at Ur. It has a decorated wooden base and a bull's head shaped in gold.

out how to mix copper with tin and so make bronze, which is harder and tougher than copper and much more useful. They must have loved music, for beautifully made harps have been found. They could make pottery out of clay. They could write on soft clay and on leather. Some of the clay copy-books used by boys at school have been found at Ur. Men made lists of the names and dates of their kings. Perhaps their boys had to read these and learn them by heart in history lessons. Boys certainly went to school at Ur. Men could write down business

accounts on soft clay tablets which they then burned hard by fire. Firing preserved them.

They built great mounds of burnt bricks and on the tops of them they raised temples to their gods. The temples had pillars, arches and roofs all of hard brick. The brick mounds were like the Tower of Babel. The red brick tower that still stands at Ur is the remains of one of these temples.

The ground round about the small hill of Ur is a desert to-day. But when men lived there in 3500 B.C. it was green with gardens and fields, for water was led to it by canals from the river. Corn and trees could grow on soil to which canals could bring water.



[University Museum, Philadelphia.]

FIG. 18.—A mosaic from Ur. In the centre you can see two animals playing on a harp which has a bull's head at its base.



[Ashmolean Museum.]

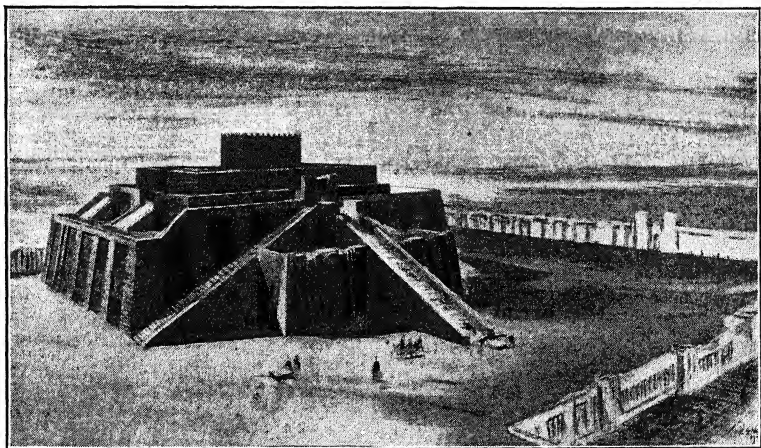
FIG. 19.—Clay tablet from Ur. It shows a very ancient kind of writing used at Ur before the Flood. It is not cuneiform writing. You will read about that kind of writing in Chapter 5.

Kings made their people keep the canals in good repair, for these not only watered the fields but also served for boats to travel on.

Men went to Ur and to many other towns in the valleys of the Tigris and Euphrates because these rivers gave them food for themselves and their animals. Men always want food and plenty of it.

So we can say that civilization was beginning at Ur and at neighbouring towns about 5000 B.C., and that this civilization increased wonderfully until men were living there about 3000 B.C. in a very civilized way. After discovering how to get plenty of meat and corn they seem to have found out many other things as well.

Other towns were built in the lower valleys of the rivers Tigris and Euphrates. This is a very little book and can only mention one of them. Babylon was a great city for hundreds and hundreds of years. People began to hear a great deal about it from the year 2169 B.C. onwards. Babylon could become great because there was plenty of food there.



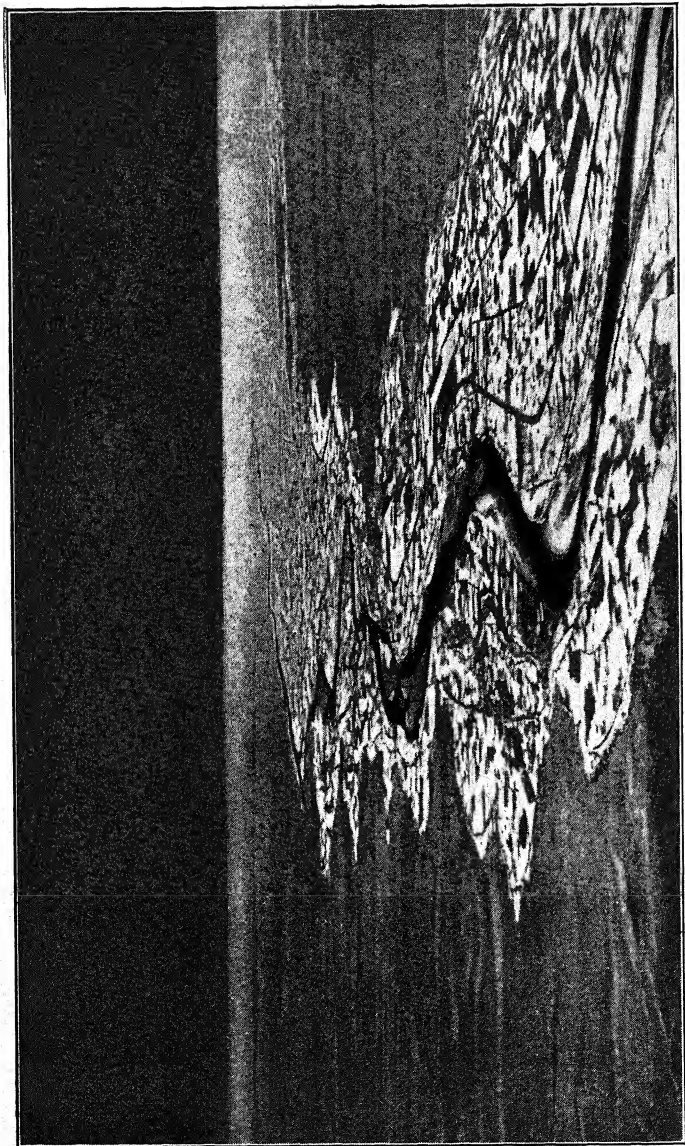
[British Museum and University Museum, Philadelphia.

FIG. 20.—A picture showing what scholars of to-day think that the great temple at Ur looked like when it was new.

EGYPT AND THE RIVER NILE

Now let us pretend to look at another country as it is to-day. Let us look at Egypt and its river, the Nile. Egypt is a sunny country. On its Mediterranean coast the sun shines for over 3,000 hours in each year. The sunniest places on the south coast of England only get about 1,800 hours. Places in Scotland get less than 1,100 hours. The mean temperature of Alexandria on the Mediterranean coast of Egypt is a little over 67° F.; the mean temperature of London is not quite 50° .

In the south of our country a little less than 25 inches of rain usually falls every year, and much more in the north-west. To-day scarcely any rain falls in Egypt; less than an inch falls in a year between the town of Cairo and the sea, in the region which is called the Delta. To the south of Cairo so little rain falls that you can almost say that there



[The Times,

FIG. 21.—A photograph of the Nile taken from an aeroplane ; it shows about ninety miles of the river. The dark band is the greenish-blue water. Immediately to the right and left of it can be seen fields, patches of cultivation, roads and canals. Farther to right and left is desert. The aeroplane was south of Cairo when the picture was taken, and the camera was pointing south or upstream.

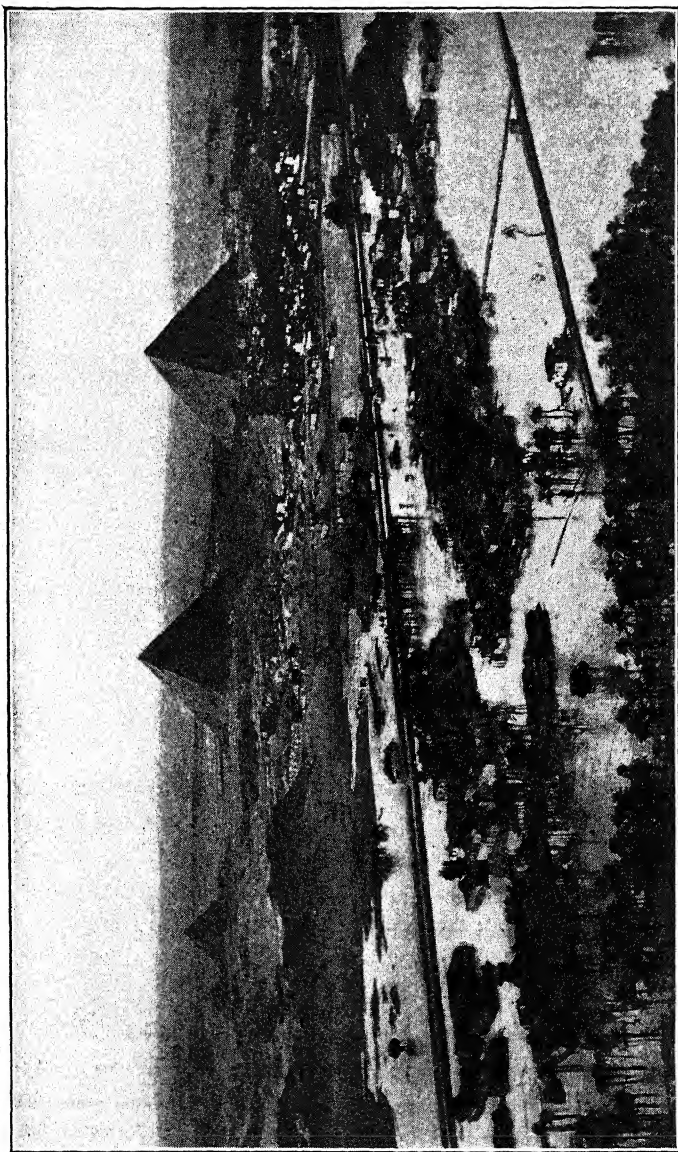
is none at all. If the river were not there, men and animals and plants could not live in Egypt. All water in Egypt comes from the Nile.

The river Nile is about 4,000 miles long. It rises in the great lakes of Central Africa and in the Abyssinian mountains, and flows for thousands of miles before it enters the land of Egypt at a place called Assouan or Aswan. Thence it flows for about 700 miles to the Mediterranean Sea.

From Cairo to the sea the Nile flows through the flat lands of the Delta, but from Assouan to Cairo its valley is like a great trench. On an average that trench is fifteen miles wide. The east and west walls of the trench are bare cliffs rising to huge desert plateaus, where men cannot live except on oases. No rain falls there.

Along its bed at the bottom of this wide trench flows the river. Far away in the Abyssinian mountains heavy rains fall in the spring and early summer. Then the Nile comes down in flood; it overflows its channel and spreads its waters east and west over great parts of the flat lands of the trench. The brown waters of flood-time begin to reach Assouan in July. They reach Cairo some days later. In October they are at their highest, so that palm trees seem to be growing out of them. They bring with them mud from Abyssinia and spread it over the flat lands. By November the floods are retiring and the river is getting back to its bed. Because of the yearly flood the inhabitants of Egypt have to place their villages on rising ground where water cannot reach them.

For many thousands of years the waters of the Nile have risen and fallen and have spread their black mud. The ancient people of Egypt called their country the Black Land to distinguish it from the red hills and deserts to east and west.



[E.N.A.]

FIG. 22.—The river Nile in time of flood.

On this black land men to-day grow corn. When the floods have departed they sow their seed. In time the corn grows tall and green. In harvest time it turns yellow. So, if you could travel above the Nile in an aeroplane from Assouan to Cairo when the corn is sprouting you would see a great trench between red deserts. In its bed at the bottom of the trench would be a river. On each side of the river would be green crops.

Egypt is a long narrow land. If you could put all the corn land of Egypt into one big piece, you would find that it would make a country about the size of modern Belgium. It is really a small country. But it is a very famous one.

Now let us read about the beginnings of Egyptian history.

In the days which we read of in the last chapter, when less and less rain was falling in the Sahara and great parts of that area were becoming desert, some of the hunter men and the wild animals which they hunted were beginning to live round the wells of oases. Others moved to the banks of the Nile. On the banks of that river there were still many trees growing, for some rain still fell, and streams of water flowed down steep gullies into the Nile from the grassy plateau that is now red desert. Even at some distance from the river there was still grass, where wild asses, sheep, oxen, gazelles, giraffes and ostriches could live. Lions and leopards could get a living by hunting these. Hippopotamuses and crocodiles splashed in the river and among its reeds.

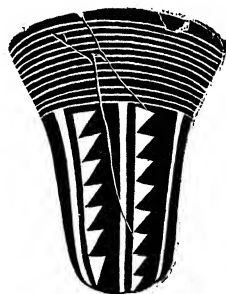
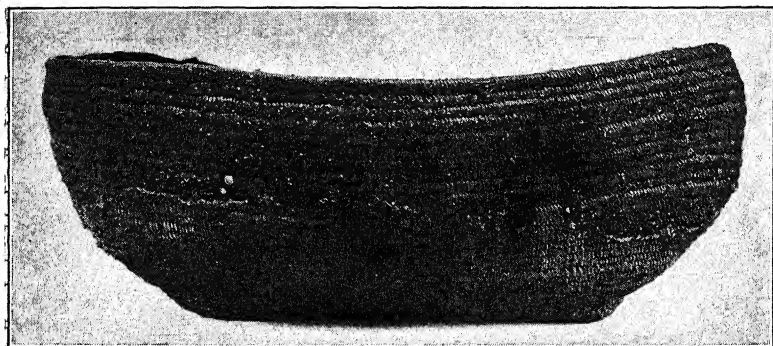


FIG. 23.—A cup made in Egypt before 5000 B.C. It is about seven inches high. The white decoration was put into cuttings made on the black surface.

Large trees were still growing at the foot of the cliff walls on each side of the valley.

In those distant days, perhaps before 5000 B.C., while some rain still fell every year, some clever men in Egypt were finding out how to grow corn and vegetables and to keep tame sheep, goats and oxen. Somehow or other they came to know that if they scattered corn seed on the wet mud left behind by the Nile flood, the seed would sprout and produce many more seeds, which could be ground by grinding-stones into flour and made into bread. They lived at the foot of some cliffs and built their houses there. Perhaps they taught their new ways to hunter men who were not clever enough to find out new ways for themselves. Close to their cliff homes they buried their dead in cemeteries. Men and women of to-day have dug into these homes and graves, and have told us something about the people who made them.

These ancient men and women not only kept tame animals and grew corn. They also hunted and fished, as the hunter men did. They caught fish with nets and with little hooks of shell or horn, and speared them with bone harpoons. They killed and ate hippopotamuses. They made excellent pots out of clay. They cooked meat and wheat in these. First they made a small shallow hole in the ground, placed the cooking-pot in it and packed burning wood round it. They grew flax and wove linen cloth out of it. They plaited baskets and mats. They knew of copper, but they had very very little of it. These people did not have as much copper and know as much about it as the people who were living at Ur before the Flood. They did not make knives and arrowheads or fish-hooks out of it. The knives and arrowheads of these ancient people were made out of flint. Pins and needles were made out of bone.



[G. Caton Thompson, from "*The Desert Fargum*," pl. xxv, 4.

FIG. 24.—A plaited basket which is over 7000 years old.

Still, although these people had very little copper and made scarcely anything out of it, they were beginning to be civilized in many ways. They must have taught the hunter men a great deal, if they really did meet them.

They decorated their arms with bracelets and their necks with necklaces. Probably they pierced their ears and noses for ivory ornaments or beads. They used linen or leather pillows stuffed with chaff.

They were careful folk. They used everything that could be used then. They made cups out of ostrich eggs. If one of these became cracked, they mended it by boring holes through the shell on each side of the crack and lashing the sides together with cord. They mended their clay pots in the same way.

About the year 4500 B.C. some people came from Syria into Egypt. By that date Egypt had become the almost rainless country that it is to-day. These people, like their predecessors, were skilled in the keeping of tame animals, in spinning and weaving and in the making of pots. They had more copper and knew more about it than the men and



[British Museum.]

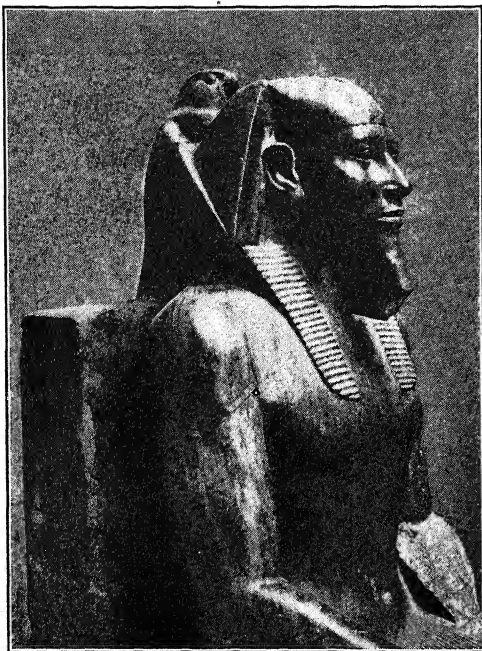
FIG. 25.—A figure of wood and cloth found in an Egyptian tomb. It shows what an Egyptian working man looked like.

women whom you read about above. They made bowls and jugs and many other things out of it. They could read and write a little. They also had made a calendar. At first they thought the year had 360 days in it. They divided it into twelve months of 30 days each. By the year 4236 B.C. they had found out, however, that their calendar was wrong. They had learned that the year had 365 days in it. They had found out even more than that. Somehow or other they had learned that the year has about $365\frac{1}{4}$ days in it. Of course we know all about that to-day, and so in every fourth year we make the month of February have 29 days in it instead of 28. It was the ancient Egyptians who first found out about this, but they never troubled to add an extra day in each fourth year. None the less, they must have

had some very clever people among them. They were the first to make our calendar for us with its 365 days and twelve months, and they knew that the more exact number of days was $365\frac{1}{4}$. So it is quite certain that we must regard these very ancient Egyptian people as civilized in many ways. We must find out later in this book how the Egyptian calendar came to be first used in our country.

By the year 3400 B.C. there began to be great kings or pharaohs in Egypt, ruling over the mixed peoples of the land, who were descended perhaps from the hunter men, who came from the Sahara as it became dry, and from the Syrian invaders. All these people came to Egypt, because they could get food for themselves and their animals.

Some Pharaohs built the famous pyramids to hold their bodies after death. The pyramids stand on the edge of the desert raised above the floods of the Nile. The most famous one, called the Great Pyramid, was built by King Cheops or Khufu. It stands about 450 feet high; each of its sides is 746 feet long. It covers thirteen acres. Cheops built it about the year 3100 B.C. In his day the sides of the pyramid were perfectly smooth, for Pharaoh's builders encased it in blocks of fine limestone that fitted very closely together. All those fine limestone blocks were stolen long ago for building purposes, and now it is possible to climb up the rough surface of the sides. They shine with a beautiful brown colour in the sun. In a room within this mountain of stone Cheops was buried in a great stone coffin. The stone coffin is still there, but there is no trace of the Pharaoh. Plunderers broke into his burial chamber at some date unknown. No doubt they were looking for golden treasures which had been buried with the dead King. The picture on page 30 shows the Great Pyramid and two other pyramids all stand-



[Service des Antiquités, Caïro.]

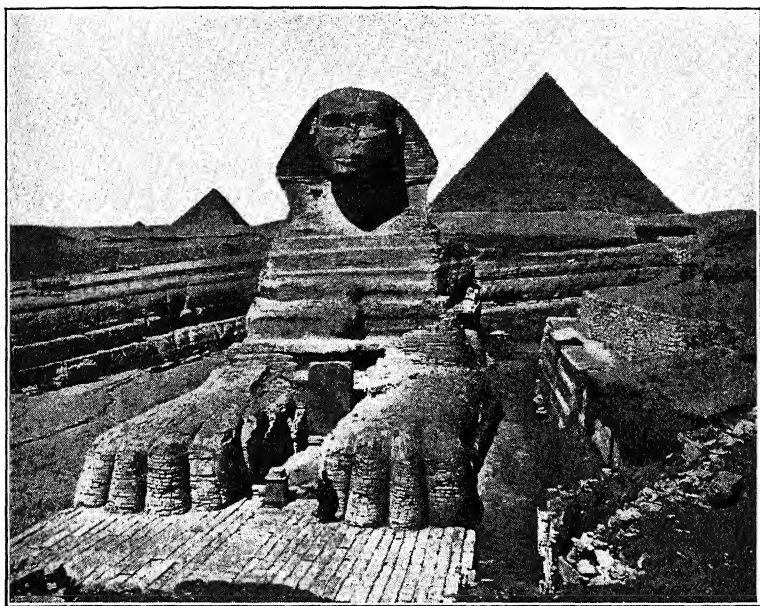
FIG. 26.—Head of King Chephren, who made the Sphinx.

ing together. These two other pyramids were built about the year 2900 B.C. They also have been plundered. By these dates the Egyptians had found out how to make bronze tools by mixing copper and tin. These tools helped them to build the pyramids.

Here is the head of King Chephren or Khafre, who reigned over Egypt soon after King Cheops or Khufu.

Everyone has heard of the Egyptian Sphinx which

stands near to the three pyramids which are shown in the picture. It was carved out of solid rock by orders of King or Pharaoh Chephren or Khafre. When Cheops built his pyramid he got the necessary stone from a huge quarry close by. As his labourers cut out the stone they left a great mound of it untouched in the quarry because at that spot the stone was rather soft and not suitable for building the pyramid. Then his successor Chephren decided to carve this great piece of rock into an enormous figure with the body of a lion and the head of a man. Perhaps the

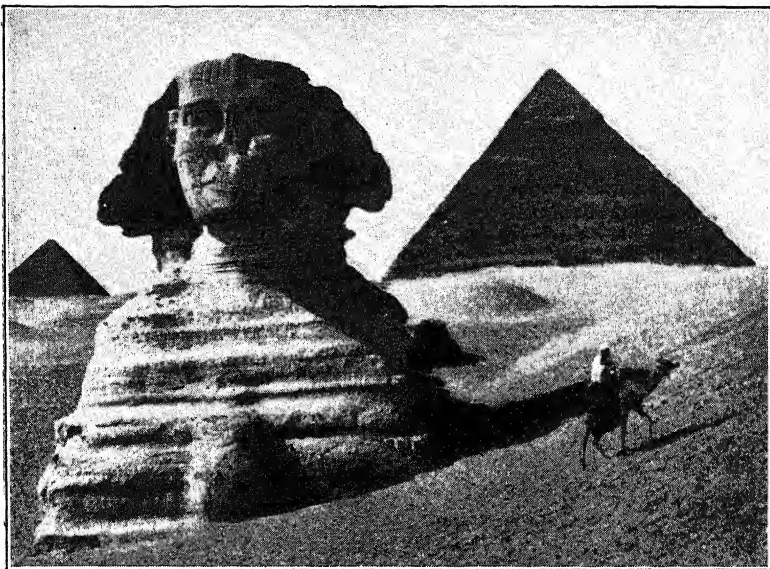


[E.N.A.]

FIG. 27.—The Sphinx as it looks when all the sand has been removed.

face was a portrait of Chephren. The body of the Sphinx was painted red. The part of the stone that was carved to represent the hair, beard and head-dress was painted white. The body was 150 feet long. The front paws were 50 feet long. The face was 14 feet wide and the height from the top of the head to the level of the paws was 70 feet. On a small platform in the middle of the chest was placed a statue of King Chephren. The statue stood underneath the beard of the Sphinx.

As the Sphinx was carved out of a great lump of stone standing in a quarry the desert sand gradually drifted into the hollow until only the head and neck could be seen. As the sand has drifted against and past the head for some



[E.N.A.]

FIG. 28.—The Sphinx before the sand was removed.

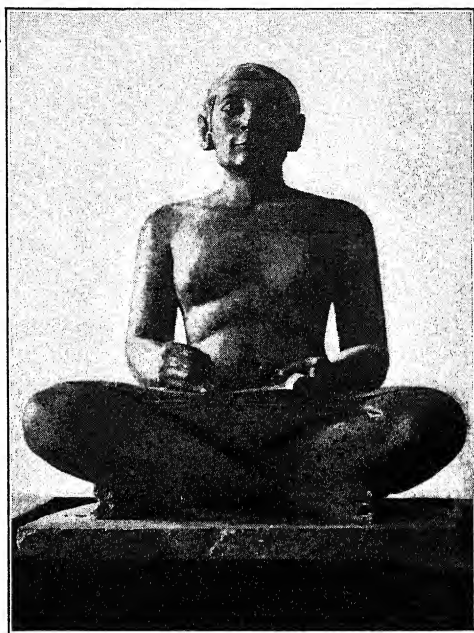
4,800 years the soft parts of the stone have been eaten away. Pieces began to fall off the head. The beard fell off many centuries ago. No one knows when Chephren's statue fell. In A.D. 1925 it was found that the neck was so eaten away that the great heavy head was liable to fall at any moment. So in the winter of 1925 and spring of 1926 the sand was dug away from the whole image of the Sphinx and some repairs were made in order to strengthen the neck. The excavators found still standing between the paws an altar which the Romans put up in the days when they ruled nearly the whole known earth. The hollow in which the Sphinx stood must have been kept clear of sand in their time. You can see the altar in the picture. You can also see that the head-dress on each side of the head has had

stone built under it from the shoulders upwards. Men feared not only that the head might fall off but pieces of the head-dress also, and to prevent this they built up the two walls on each side of the neck.

In the years when only the head and neck could be seen above the sand men gazed at the face of the Sphinx with awe. It looked mysterious. It seemed to hide secrets which it would never tell.

Sometimes to-day we say that some man we meet has a face like the Sphinx, when we are puzzled to know what his hidden thoughts are.

In the years between 1580 B.C. and 1322 B.C. the bodies of dead Pharaohs were not buried in pyramids, but in tombs quarried out in the face of great precipices in a valley now known as the Valley of the Tombs of the Kings. Men to-day are still searching for these tombs. They do not often find one that has not been plundered. But you should know the story which tells how an Englishman in 1922 found the tomb of King Tutankhamen stuffed with a



[Photo: Alinari.]

FIG. 29.—A statue of an Egyptian scribe writing on a roll of papyrus with a pen.

wonderful amount of treasures of all sorts. The body of the King himself was found inside; it is there still.

The great Egyptian kings had many noblemen and great ladies at their courts, who decorated themselves with gold and silver and bronze as richly as the great folk of Ur.

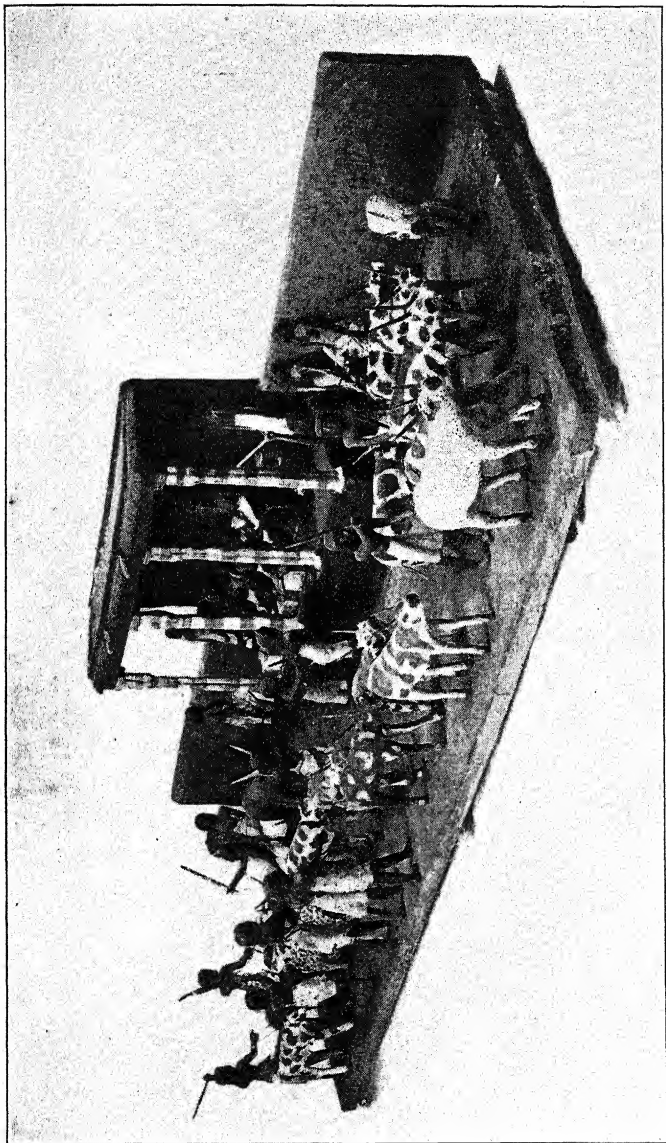
Egyptians could do arithmetic. They knew something, but not so much as you, about vulgar fractions. They made a kind of paper out of the papyrus plant. *Paper* and *papyrus* are really the same word. On this paper they wrote down their accounts.

EARLY CIVILIZATION

So we can say that the peoples who lived long ago in the valleys of the Nile, Tigris and Euphrates were civilized. They had found out some things that are very useful to us now. They had found out how to get food from corn. They made Nature grow great fields of corn. They helped Nature to do its work. They made use of river-water. They used the floodwater of the Nile. They carried the waters of the Tigris and Euphrates by canals to their corn-fields.

These men knew how to get plenty of animal food and milk. They knew how to tame cows, sheep, pigs and goats.

Then great changes began to happen. Because there was plenty of food, men increased in numbers, and began to live very close together. In the hunter days it took perhaps 30 square miles of fertile country to supply four families with enough wild animals to keep them alive. In early civilized days a piece of ground of the same size could feed perhaps 6,000 people with meat, corn, vegetables, dates and milk. So people began now to live together, not in small bands, but in very great ones. Cities appeared.



[Metropolitan Museum of Art, New York.]

FIG. 30.—Ancient model of an Egyptian nobleman sitting on his porch and counting his cattle as they are driven before him by herdsmen. His scribes are writing down the numbers.

The lands outside the cities, by giving pasture to cattle and room for corn to grow, supplied much food to townsmen. Because cattle could find grass near the town and because plenty of corn could grow near the town, men stayed in the town. They usually came home to the same place every night year after year. They no longer wandered like hunter men. They stayed by their fields, gardens and date palms. That was why they began to build good houses of brick, stone and wood. They then had what the Bible calls a "continuing city."

Men had found out how to use donkeys, carts and ships. These could carry great quantities of food into the towns in a very short while.

Then kings and Pharaohs appeared. Great numbers of people cannot live together unless they behave properly to one another. It was the business of kings to see that they did so. It was also the business of kings to build temples and to see that men worshipped their gods in them. Kings led armies in time of war. People gave food to the kings in return for their work.

Strong well-fed men and women can think better than half-starved men and women who are always on the run after wild animals or have to live on shell fish. Babies are better fed than ever before and grow up into healthy people. Men and women who have time to spare and plenty of strength can find out things. You could make a list now of their discoveries.

They also began to abuse the good things of life. In Egypt and Mesopotamia great quantities of beer were brewed from barley, and in Egypt young people were warned that "when thou drinkest till the demon seizes thy heart, the next day wilt thou be unable to work." No doubt the young people of Ur were also warned.

HOW CIVILIZED WAYS CAME TO EUROPE AND
BRITAIN

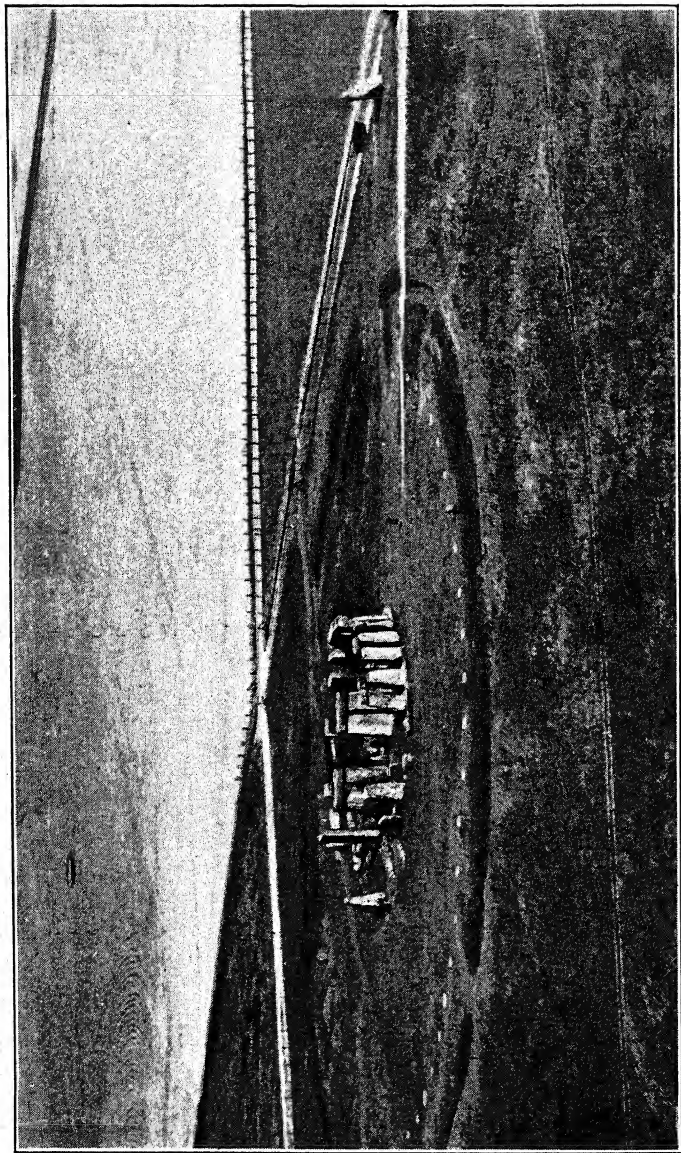
You ought to know how the civilized ways of Egypt and Ur came to the savages dwelling on the continent of Europe, and how they came at last to savages in Britain.

The new knowledge began to travel slowly into Asia Minor and then into Europe.

These men began to learn about tame animals, corn, tin, copper, bronze, pottery, spinning and weaving. They learned about these things from the peoples of Egypt and Mesopotamia. People who knew these things sailed to the mouth of the river Danube and then up the river. Men who lived in the basin of the lower Danube had learned how to make bronze by the year 2500 B.C., for there are ores of copper and tin there, and there is tin also in Bohemia. On the sandy soil of those places corn grew well. The hunter men who lived on the dry plains amid forests learned much from the newcomers.

By the year 2200 B.C. knowledge had also been brought by sailors to Spain, Portugal, Italy and Greece. Perhaps some sailors travelled through the Straits of Gibraltar by ship to Brittany. Perhaps they were hunting for tin and copper and were pleased when at last they crossed for the first time to Cornwall and found tin there. From Spain men carried their knowledge of new ways by land into France and met other men on the Rhine, who had got their knowledge from the Danube valley.

Somehow or other new ways of living became known all over Europe. But some new ways travelled quicker than others. The savage hunters of Britain were first of all taught by newcomers about taming animals and about pottery. Then later on, about 2000 B.C., they learned how



[Crown copyright reserved : by permission of Controller of His Majesty's Stationery Office, and the Director-General, Ordnance Survey.]

FIG. 31.—A photograph of Stonehenge taken from the air.

to grow corn. Later still, about 1800 B.C., they were taught about bronze and about spinning and weaving.

But life in Britain never became so luxurious and rich as life in the valleys of the Nile, Tigris and Euphrates. When the people of those great valleys were living in stately houses built of brick and wood, the first farmers of Britain were living on the windy tops of downs in houses dug in the ground and thatched with straw and clay. Their finest temple was Stonehenge, and their dead chiefs were buried beneath mounds and not within pyramids. They had no walled cities like Ur and Babylon and the other towns of the Tigris and Euphrates.

Chapter 3

- - - THE ARYANS - - -

IN this chapter we shall read a tale about people who brought to Europe and to Britain the beginnings of the language which we all speak. These people to-day are called Aryans. By what name they called themselves no one knows.

It is thought that their old home lay in southern Russia. It stretched for great distances along the north coast of the Black Sea, past the great mountain range of the snowy-topped Caucasus, past the north of the Caspian Sea and far eastward into Asia. It was a flat or a gently rising and falling country on which grass grew. It was not forested, as so many parts of Europe were. On these grassy lands there were no trees, for the soil was too dry and porous for them. But far to the north, in central Russia, oak, elm, pine and birch trees were growing, not in great forests, but scattered as they are in grassy parks. Farther north still there were dense forests of pine only, into which the Aryans did not go.

To the south of the open grassy lands lay the Black Sea and the Caspian Sea with the mountains of the Caucasus stretching between. In the little hills to the north of the Caucasus were pleasant open valleys in which bloomed flowering shrubs such as azaleas, rhododendrons and bushes of the wild rose. On the slopes of the great mountain farther south grew great oaks and pines.

Coming out of the dense pine forest of the north great rivers such as the Don, Dnieper and Volga flowed southward through the park lands and across the open grassy country to fall at last into the Black and Caspian Seas.

Such was the land in which the Aryans lived some 6,000 years ago or more.

LANGUAGES DESCENDED FROM THE ARYAN LANGUAGE

The Aryans were a very great people. They matter a great deal to us. They spoke a language out of which has come the English language of to-day. Other languages have also come from it, such as Greek, Latin, Persian, German, French, Spanish, Erse, Welsh, Gaelic, Russian and Serbian. Even some of the languages which are spoken to-day in India are descended from this ancient language. One very famous and very ancient Indian tongue called Sanscrit is descended from it. No one speaks Sanscrit now, but in India there are many old books which were written very long ago in that language, and Indian and European scholars study these very carefully.

It was said above that to-day we call these ancient people of southern Russia Aryans. Sometimes to-day they are called Indo-Europeans, because forms of their language are spoken in Europe and India. Their ancient language is called a parent language, because many of the languages of to-day are descended from it. They took their language with them wherever they went. They conquered many races in Asia and Europe and taught some of them to speak the Aryan tongue. It was a good language. It was easy to say all sorts of things in it, and with its help people could think many thoughts. So other people, when they had been conquered by the Aryans, often forgot their own language and began to use the Aryan one. The old languages that were spoken in Europe before the Aryans came have nearly all disappeared, but in India, and in Europe too, some of the old languages are still spoken.

Languages which many races speak to-day are rather like one another. These languages are children of one family. They are descended from the Aryan language. That is why there is a likeness between them. Many of you are very like your brothers and sisters, because you and your brothers and sisters have the same parents. Not many of you can speak several foreign languages, but you can see that the words which are given below are all rather like one another. That shows that they have the same parent language, the Aryan tongue. Only very simple words have been chosen, so that you can see the likeness. Very learned scholars could see likenesses between many more words than these.

<i>English.</i>	<i>Sanscrit.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>French.</i>	<i>German.</i>
Three	trayah	treis	tres	trois	drei
Mother	matar	meter	mater	mère	mutter
Father	pitar	pater	pater	père	vater
Brother	bhratar	—	frater	frère	bruder
Ten	dasa	deka	decem	dix	zehn
God	deva	theos	deus	dieu	Gott

Of course you know that it is difficult for Frenchmen, Germans, Englishmen and other races to understand each others' languages. We have to study very hard in order to be able to read and speak foreign languages. The daughter languages, although they have the same parent, are none the less very different from each other, because they separated from the parent language very long ago, and have changed a great deal with the passage of thousands of years. And yet, as you have seen from some easy examples, they are still rather like each other.

You must not think that because so many races of to-day speak some kind of Aryan language that all the men and women of these races are Aryans. There may be Aryan

blood in them all. But there is also in them a great deal of the blood of the races who were dwelling in Europe before the Aryans came here and taught their language to the people whom they met and conquered. Many of us in England are descended from the first farmers of Britain. These farmers were here in our country before the Aryan-speaking people came, and they spoke a language that was not Aryan. Some of their words are perhaps in our English language now.

THE WAYS OF THE ARYANS

Let us see what kind of men the Aryans were and what kind of a life they led in the parklands and on the grassy plains of Russia. They were not savages. They knew some civilized ways of living. Some of these they had learned from the peoples of the Tigris and Euphrates; some of them they had invented for themselves.

They were tall men, taller than the peoples of the Nile, Tigris and Euphrates. They had brown hair, not black. Sometimes their hair was almost golden or light brown or auburn. Sometimes it was darker. But it was never black. Neither was it yellow like straw. We can say that the Aryans were a fair-haired race in comparison with peoples of whom we have read in the last chapter. Probably they had grey eyes.

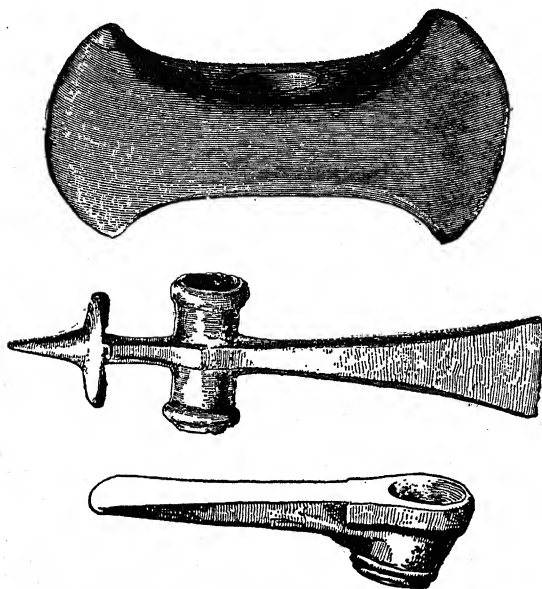
They had learned how to tame cows, sheep and pigs. Perhaps they learned this from the peoples of the great rivers. Perhaps, on the other hand, they learned it first for themselves and then taught it to the others.

They knew how to tame horses. Perhaps they were the first people to do this. Their horses were small. They harnessed them to wagons. They certainly learned this new way of travelling for themselves. The people of Ur,

Babylon and Egypt knew nothing about horses, until they saw Aryans driving them.

The Aryans ate a great deal of meat. They despised fish, and thought that meat was the right food for men. They knew about corn, but they did not grow very much

of it. They were proud of their horses. When a man drives or rides a horse he feels like a king. He thinks he is greater than men who walk on foot. He wants to fight them. The Aryans were big men and their horses were not so large as the horses of to-day. So at first the Aryans did



[From British Museum, "Guide to Antiquities of the Bronze Age."]

FIG. 32.—Battle-axes of stone, copper and bronze.

not often ride. Later on perhaps they got bigger and swifter horses.

For weapons the Aryans had copper knives and battle-axes of stone, bronze and copper. They had got their copper axes somehow or other from the valley folk of the Tigris and Euphrates. Perhaps they got them by war. They probably travelled on horseback or with chariots through the

passes of the Caucasus and began to rob the rich people of the great valleys of their gold, silver and copper, and to carry these valuables back again through the mountains to their homes in south Russia. Perhaps it was on these raids to the rich lands of the rivers that they first saw great fields of corn, and learned to use corn as food for themselves and their horses. Perhaps they stole a great deal of the grain and carried it back to their homes, and so began in this way to grow a little corn for themselves. South Russia has been and still is a corn-growing country. When the dwellers of the great cities saw the Aryans in their chariots, they must have been frightened. They called the horses " asses from the mountains."

THE MANY JOURNEYS OF THE ARYANS

At last, some time about the year 3500 B.C., the Aryans found that some of them would have to leave their Russian home. Less rain was falling on their plains than formerly. Summers were becoming hotter and drier. There was no longer enough grass for their sheep and cows. So they began to put their women and children into carts, to harness their horses, to gather their sheep and cows together and to set off to find new homes.

(1) Some of them, gradually during many scores of years, travelled so far that at last, perhaps about 2000 or 1700 B.C., they reached India, and began to live in the Punjab, the land of the five rivers. There they ruled like lords over the earlier peoples of the Punjab and taught them their Aryan language. Some of them travelled as far as the valley of the Ganges. Some travelled to the south of India. To-day three-quarters of the population of India speak Aryan languages.

(2) Others of the Aryans travelled with horses and chariots on to the high plateau that lies to the east of the valley of the Tigris. Part of that plateau is to-day called Persia or Iran. *Iran* means *Aryans' land*. By 2000 B.C., they were warring in the valley against great cities like Babylon. Their first attacks were unsuccessful. But success came later. Some of them about 1760 B.C. became kings of Babylon; others became nobles. They lived as fair-haired lords among dark-haired subjects. They were the first people to ride and drive horses in Babylon. Their subjects and they together are called Kassites. But in this land of Mesopotamia the earlier dark-haired folk did not learn the new language. They taught the Aryans their own speech and much else besides that was known hundreds and hundreds of years before in Ur and Babylon.

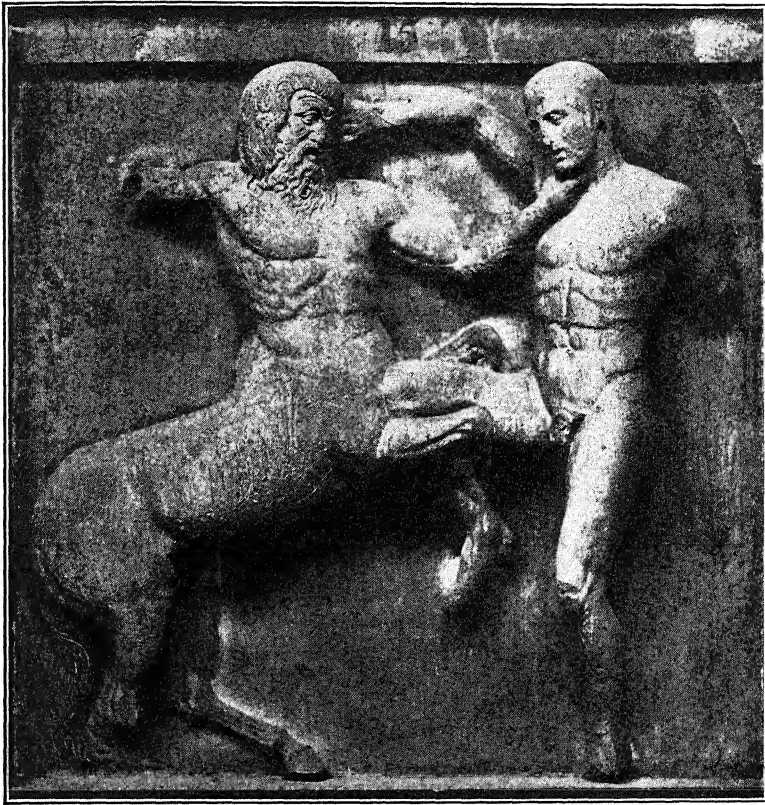
(3) Another Aryan migration brought Aryan speech through the Caucasus mountain range on to the high plateau of Asia Minor, possibly about 2700 B.C. These new arrivals settled down among a people called the Hittites, who lived about the river Halys, that flows through the table land, and there they spoke their Aryan speech, while their horses fed upon the grass of the Halys valley. The Hittites became their subjects. Aryan-speaking nobles became Hittite kings and turned their peasant subjects into hard-fighting famous folk. They loved their horses. They wrote books about them. The books were not like ours. They were written on soft clay tablets which were then baked hard by fire. Some of these tablets have been found in the ruins of a Hittite town.

These conquests of the Aryans remind us of the conquest of England by the Normans. The Norman kings of England and the Norman lords, who spoke French, ruled English-speaking subjects.

(4) After dwelling about one thousand years in Asia Minor, men of Aryan blood and speech, who had collected armies from conquered peoples and desert tribes, marched south through Palestine to Egypt. With them came horses and chariots. There they did their best to ruin the civilization of Egypt. Some of them became kings or pharaohs and ruled parts of the land for about 200 years from about 1800 B.C. to about 1600 B.C. The Egyptians hated them bitterly. They called them Shepherd Kings or Hyksos. They looked on them as rough barbarians. It was during the rule of the Hyksos that Joseph and his brethren lived in Egypt. You can read the story of Joseph in the Bible. But the Shepherd Kings and their followers did something for the Egyptians. They brought them horses, which were not known in Egypt till the Aryan leaders brought them thither.

About 1600 B.C. the Egyptians rebelled against their hated oppressors and drove them out. They did not learn the Aryan speech. Perhaps few men in the army of the Hyksos could speak it, for few except the chiefs, and perhaps not all of them, were of pure Aryan blood. After the expulsion of the Hyksos and their Aryan chiefs, Egypt became more glorious than before, but Egyptians hated shepherds of foreign blood for long afterwards. After the Hyksos had been driven out of Egypt the Egyptians treated the Israelites harshly, as the Bible tells. That book says "Every shepherd is an abomination unto the Egyptians."

(5) Other Aryans, when they left their home in south Russia, travelled westwards with horses, dogs, cattle, sheep and carts, copper knives and axes of stone and copper, along the north shore of the Black Sea into the valley of the Danube and also into the northern part of the Balkan penin-



[Photo: Mansell.]

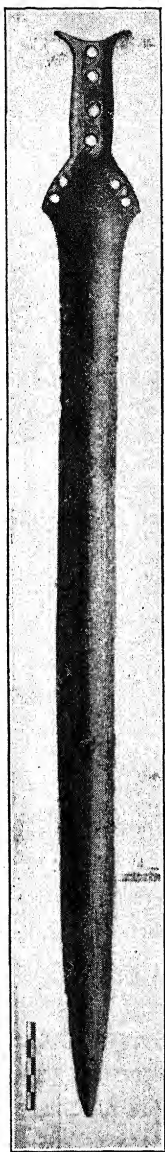
FIG. 34.—A centaur fighting with a man [from British Museum]—a broken piece of Greek sculpture.

sula. There they settled down about 2300 B.C. in a great expanse of country, which stretched from the Danube basin southwards to the grassy plain of Thessaly, where their horses and other beasts could find rich food, and charioteers could find the flat country that they loved. In the Danube basin and in Thessaly there were open grassy lands. It

seems that the earlier inhabitants of Thessaly were at first so astonished at the Aryan horsemen that they thought horse and rider were one being, and called them *centaurs*.

While the Aryan immigrants were living in the Danube and Balkan region they somehow or other had found out how to make great slashing swords of bronze about two or three feet long, which strong men could brandish in battle. The knowledge that tin mixed with copper made a tougher weapon than copper alone had come to them from Egypt or Asia. So they began to give up the use of battle-axes made out of copper or stone.

After they had dwelt in their new home for hundreds of years and had intermarried with their conquered subjects and taught them the Aryan speech, some of them who were called Achæans, a very famous name, began to wander again. About the year 1260 B.C. they marched, and drove and rode their horses far into southern Greece, and began to rule the people whom they found there. That form of the Aryan speech which was spoken by the Achæans and the people whom they ruled is called the Greek language. Slowly it changed till it became in the fifth century before Christ the famous



[Royal Anthropological Institute.]

FIG. 35.—Leaf-shaped slashing sword of bronze, found in Greece. It was carried thither from the Balkans by Aryan-speaking Achæans about 1260 B.C.



[From "Universal History of the World," by permission of the Amalgamated Press, Ltd.]

FIG. 36.—A picture of two Achæans, a horse and a dog, taken from a broken piece of pottery found in Greece. Evidently Achæans liked to be lean and long.

Greek language in which Herodotus wrote his history. The books of the New Testament were written in Greek after the death of Christ.

There were very famous men among the Achæans. From the Thessalian harbour of Iolcus sailed about 1100 B.C. an Achæan chieftain called Jason on board his ship *Argo*, bent on a great adventure to the innermost parts of the Black Sea in quest of a fabulous golden fleece. Jason and his friends are called *The Argonauts*, which means *Sailors of the Argo*. From the harbours of southern Greece about the same date sailed a great fleet of ships and many Achæan kings and chieftains to the siege of Troy. Among them

was Odysseus. Of what happened at Troy and on those outward and homeward voyages all boys and girls should know. A Greek poet called Homer composed two long poems in which he told the story of the siege of Troy and the story of Odysseus' wanderings on the way home. Later Achæans and all peoples of later Greece loved these old tales. They liked to sit at banquets, when tables were spread with meat and drink and to listen to reciters who told in poetry of the great warriors of the past who sailed the sea, tamed horses and sacked cities.

(6) Other mixed Aryan-speaking folk entered the peninsula of Italy. With their great bronze swords by their sides, with chariots and horses, they left their homes in the Danube valley and in adjacent valleys and entered the great valley of the river Po. Here they conquered the earlier people of that valley. In time they increased in numbers and some of them had to seek fresh homes. Some of them pushed through the range of the Apennines and settled in the plain of Tuscany and in the valley of the river Tiber and in the broad land of Latium. There also they found an earlier less civilized people. They conquered these and taught them their Aryan speech. On the side of the river Tiber, among seven small hills, the descendants of these mixed people were to build in years to come the city of Rome. About that city, the most famous in the world, and about the Roman or Latin kind of Aryan language you may read and hear a great deal for the rest of your lives.

(7) Other bands of Aryan-speaking folk travelled west and north-west from their Danube homes and slowly made their way year by year into many parts of Germany. Some reached northern Germany and were some of the ancestors of the Germans, Englishmen and Danes of to-day. Some of them, who are known in history as the Gaelic Celts, crossed

the Rhine into the country which we call France. Some Gaelic Celts settled in Belgium. Some sailed across the Channel and the North Sea into Britain. Here they fought with the people who had come hither before them. And here, in our own land, men of our own English race, who speak the English kind of Aryan language, have dug up from the soil and have found in river beds the bronze swords which were brought hither by Celtic chiefs and Celtic-speaking armies and peoples about 1000 B.C. Some of their stone battle-axes have also been found. From these invaders of our country have come the Celtic tongues of the north of Scotland and of Ireland which we call Gaelic and Erse. Still other Celts crossed the Pyrenees into Spain.

By the time that the conquerors had reached Britain, Spain and France in the west and Germany in the north of Europe, and had reached Italy and Greece in the south they were no longer the pure-blooded Aryan race that had begun to leave south Russia so many hundreds of years before. They had intermarried with the conquered peoples of the Danube valley and of every other territory through which they had passed. The Gaelic Celts were a mixed people before they reached France and Britain and Ireland. By settling in those countries and intermarrying with conquered peoples there they became more mixed than before.

So, although almost all races in Europe speak some kind of Aryan language, no one man of any of these races is a pure-blooded Aryan.

Chapter 4

THE COMING OF IRON

WE have many metals to-day. No fewer than fifty-five are used in the making of a present-day railway engine. The most useful of all our metals is iron. Its discovery was one of the most important events in human history. Without it we could not live as we do.

The peoples of whom we have read in the last two chapters used large quantities only of five metals. They had copper, tin, lead, gold and silver. By mixing copper and tin they made a useful alloy called bronze.

WHEN IRON WAS VERY RARE AND COSTLY

There is a mystery about the beginnings of the use of iron. At first it was very rare and costly. The ancient Egyptians about 4000 B.C. had a very little of it. They made it into beads and strung these with precious stones and beads of gold into necklaces. The dwellers at Ur had some of it as early as 3500 B.C. They used it as a precious metal. Men in those days wore finger rings of iron as we wear rings of gold to-day. They did not make tools out of it or weapons as we do.

It is thought that these peoples got iron from the skies. Blazing bodies called meteorites sometimes fall on the earth. Some meteorites weigh many thousands of pounds and make an enormous hole like a crater where they fall. Many of them contain almost pure iron. They fall with such tremendous force and so much heat is caused when they strike the earth that it is thought that much of the iron of each meteorite disappears in vapour and the rest is



[Carnegie Institute of Washington.]

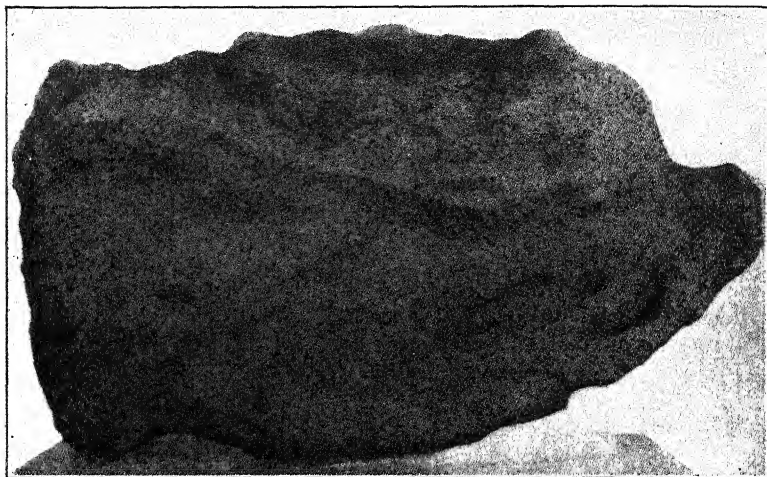
FIG. 37.—A photograph taken from the air of a crater near Winslow, Arizona. The crater is thought to have been formed by the fall of a great meteorite. It is thought that the meteorite went down about 1,500 feet. Hole is about 4,200 ft. across and is now about 600 ft. deep. *N.B.*—There are 5,280 feet in a mile. That shows the great size of the crater.

scattered about in small pieces. It was from meteorites that the people of the Nile, Tigris and Euphrates got iron for their necklaces and finger rings.

That is why the earliest name for iron in those valleys was "Metal from Heaven." But meteorites did not bring men as much iron as they needed.

WHEN IRON BEGAN TO BE PLENTIFUL AND CHEAP

We should like to know who first found out how to smelt iron ore and so get the metal iron from it. We owe the first smelters of iron a great debt. They have made it

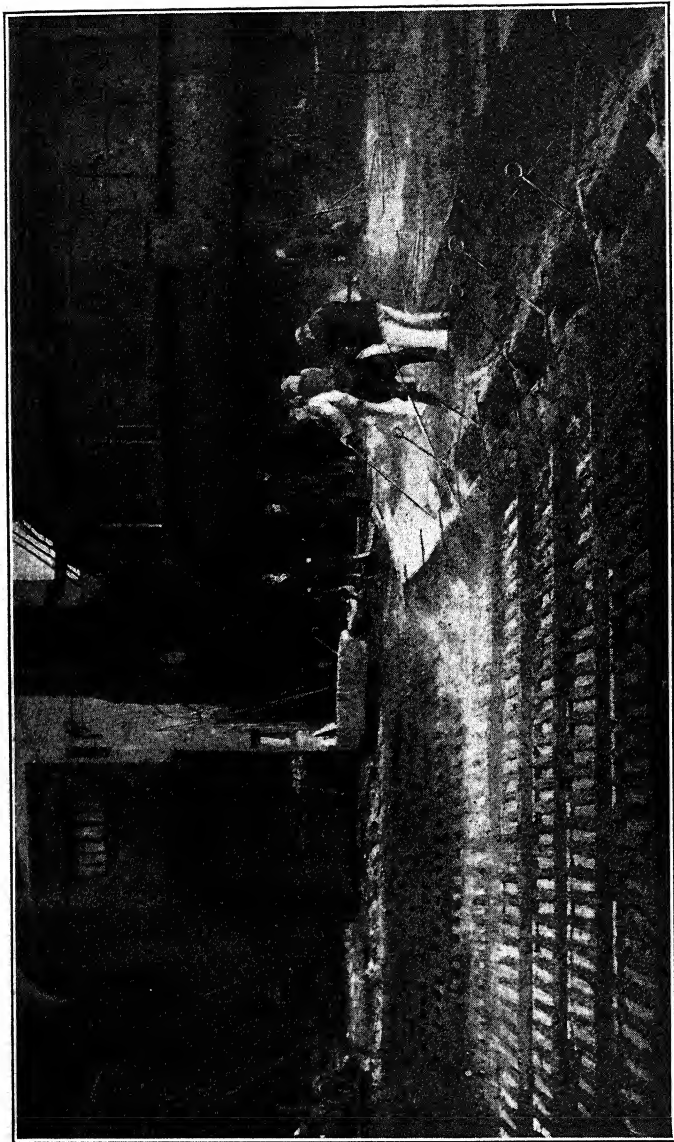


[American Museum of Natural History.]

FIG. 38.—Picture of an iron meteorite found in West Greenland. It weighs $36\frac{1}{2}$ tons. Esquimaux used to get from it flakes of iron with which they pointed their harpoons.

possible for us to live as we do. Machinery made of iron and steel has given us cheap swift travel, cheap clothes, cheap food. Unless we had ships and machines of iron we people of Britain would starve. Because iron is so important to us we should very much like to know what men first found out how to get great quantities of it.

Learned scholars think that these men lived in the mountains that look down on the south-east corner of the Black Sea. About the year 900 B.C. the Greeks knew of a mysterious people called the Chalybes, who lived in that part of the world. When the Greeks began to have a good deal of iron and steel they called steel *Chalybs*. Perhaps they gave it that name because the Chalybes got a great deal of iron and made much of it into hard steel by heating it in



[Topical Press Agency.]

FIG. 39.—Molten iron being run from a modern smelting furnace along channels into sand moulds to cool and harden. In ancient times no one could make a heat great enough to melt iron and make it run along channels. Ancient smiths could only soften iron enough to bend it and cut it.

fire and hammering it hard and often when it was hot. Perhaps it was the Chalybes who first found out how to get great quantities of iron. If it was not the Chalybes, then perhaps it was the people who lived in their country before them. Anyhow, it is certain that there is a great deal of iron ore in the mountains that lie round the south-east corner of the Black Sea.

In the last chapter we read of the Aryans who began to migrate from their homes in south Russia at some time about 3500 B.C. We know that some of them passed through the mountains of the Caucasus and came into the iron country. Perhaps even at that date the men of that country were beginning to dig for iron ore in their mountains. Perhaps even then they were making smelting furnaces of earth and of sods. Perhaps the marching and driving Aryans with their carts, horses and dogs saw these men felling trees and making charcoal and then using the charcoal and branches to heat and so smelt the iron ore and thus get iron metal and steel. Perhaps the Aryans heard trees falling and saw the smoke of smelting furnaces rising amidst flowering rhododendrons and azaleas which grew in those parts in the glades of oak and pine forests. We do not know whether the early Aryans saw all this. We can only suppose it and guess about it. Anyhow, it seems fairly certain that by 1900 B.C. iron was being used by the Hittites. One of their kings at that time had an iron chair with an iron footstool.

Then, slowly, famous peoples began to hear of iron and to want it. People in Asia Minor about the year 1400 B.C. were selling iron in the market-places of their towns. Iron was beginning to be plentiful and cheap. When a king wanted to give another king a good present he sent him some iron. By about the year 1360 B.C. a famous king

If these peoples needed anything made of iron they had to buy it from clever smiths of other races. Iron weapons and tools were so very useful in war and peace that men and races who were skilled in getting and using iron did not wish to tell other peoples their secrets.

It was not till about 1150 B.C. that men in Europe began to dig into the ground for iron ore and to smelt the ore in order to get the metal iron and steel. The first iron mines of Europe were dug in Hungary. It was only then that Italy and Greece and other countries of Europe began to know about the new metal. Then the Aryan-speaking folk who were living at that time not too far from Hungary began to give up the use of bronze swords and to make iron ones.

IRON IN THE BIBLE

It is interesting to read what the Bible has to say about iron. About the year 1447 B.C. the Israelites or Hebrews left Egypt. About 1407 B.C. they crossed the river Jordan and began to settle in Canaan. When they came to their new home they knew very little about iron. There is not much iron to be found in the soil of Palestine, so their weapons of war and their tools were made of bronze. They conquered parts of the hilly country of Judea which lay between the flat sea-coast plain and the Dead Sea, but they could not conquer the sea-coast plain. In the Book of Judges, chapter 1, verse 19, it is written that "the Lord was with Judah; and he drave out the inhabitants of the hill country, for he could not drive out the inhabitants of the valley because they had chariots of iron." By "Judah" is meant the Hebrew tribe of Judah. By "the inhabitants of the valley" is meant the Canaanites who dwelt in the flat sea-coast plain and the valleys that ran up into the hills.

These people got their iron by importing it from the Caucasus.

Farther north, other tribes of the Hebrews under their leader Joshua about the year 1405 conquered in battle the Canaanites who dwelt on the plain of Megiddo and in the valley of Jezreel. But despite this victory the Hebrews could not remain in the plain and the valley. They were compelled to live in the forests of the hill country whence they could look down with envy upon the rich cornfields below and upon the pasturing cattle. The reason is clear. In the Book of Joshua, chapter xvii, verse 16, it is said that all the Canaanites that dwelt in the land of the valley and in the valley of Jezreel had chariots of iron. No doubt the Canaanites had also spears and knives and other weapons of iron besides their chariots. These Canaanites, like those against whom Judah fought, got their iron from the north.

For nearly 200 years after the death of Joshua the Hebrews looked down upon the Canaanite cities standing amid cornfields and amid pasturing oxen and sheep on the rich red and black soil of the plain of Megiddo and the vale of Jezreel. In the Book of Judges, chapter iv, we read that the children of Israel did that which was evil in the sight of the Lord. "And the Lord sold them into the hand of Jabin, King of Canaan, that dwelt in Hazor, the captain of whose host was Sisera. And the children of Israel cried unto the Lord, for Jabin had nine hundred chariots of iron." For twenty years Jabin and Sisera mightily oppressed the children of Israel who dwelt in the hills above and around the plain and the valley.

Then at last, about 1201 B.C., Deborah, a prophetess, persuaded Barak, a Hebrew chieftain, to collect for war 10,000 men of the Israelitish tribes of Zebulun and Naph-

thali in the hills above the plain and valley. "And they told Sisera that Barak the son of Abinoam was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him. So Barak went down from Mount Tabor and ten thousand men after him. And the Lord discomfited Sisera and all his chariots and all his host with the edge of the sword before Barak." On that day there seems to have been heavy rain which caused rivers to come down in flood and turned the soil of the plain and valley into mud so that chariots and horses could not move. The swords and spears of Barak's men must have been of bronze. Possibly many of his followers had flint-topped spears and flint battle-axes.

Sisera fled for safety to the tent of a woman called Jael and slept. In his sleep Jael killed him by driving a tent-peg into his temple. "And the land had rest for forty years." But even after his victory Barak could not conquer and hold the plain of Megiddo and the vale of Jezreel and so make it a part of the land of the Israelites.

To celebrate their famous victory in battle, Deborah composed a song. You ought to read the whole story and the song for yourselves in the Book of Judges, chapters iv and v.

Even as late as the time of Samson, 1085 B.C., and of Saul and Jonathan, 1025 B.C., the Israelites or Hebrews lacked skill wherewith to get iron and shape it. By that time the southern coasts of Canaan were occupied by Philistines, an iron-using people, who seem to have come thither from oversea about 1320 B.C. In the time of Saul and Jonathan the Hebrews had spades, picks, hoes, scythes and axes of iron, but no swords of iron nor iron chariots. And for the mending of their spades and other tools they

had to apply for help to the smiths of the Philistines. King Saul and his son Jonathan alone of the Israelites had iron swords. Among the cities of the Philistines, as earlier among those of the Canaanites, there were furnaces for smelting iron and forges where smiths worked at the making of iron ploughs, iron tools, iron swords, iron spear heads and iron chariots. Thus Goliath the Philistine giant had a great spear with an iron head when David fought against him. The Philistines and Canaanites got their iron from the north, from the mountains of Asia Minor. They did their best to prevent their enemies the Hebrews from learning how to get iron ore from the ground, how to purify it by smelting it and how to shape the iron with the aid of fire and hammer and chisel. In A.D. 1927 remains of the iron-smelting furnaces of the Philistines were found about nine miles from Gaza.

It was David who at last, about 1000 B.C., conquered the sea-coast plain of the Philistines and the Canaanitish valley of Jezreel and plain of Megiddo and made them parts of his kingdom of Israel. By that time David's men had plentiful supplies of iron. His son Solomon, who died about 933 B.C., certainly had iron chariots and horses in thousands.

IRON IN EUROPE AND BRITAIN

But let us leave Egypt, Palestine and Asia Minor, and find out as much as we can about the coming of iron to Europe and Britain. We shall have to read once more about Aryan-speaking peoples and about their wanderings. But the wandering Aryan-speaking peoples of whom we shall now read carried iron swords in their hands, not bronze ones.

About the time when David was finally conquering the Canaanites and the Philistines, southern Greece was con-

quered by invaders who used iron swords. These conquerors were called Dorians. They were descendants of Aryans who had settled about 1,700 years before in the north of the Balkan peninsula and had not marched as far south as the bronze-using Aryans who were called Achæans. The Aryan language of the Achæans and the Aryan language of the Dorians were very similar. For these 1,700 years the Dorians had lived in that part of the Balkan peninsula which we call to-day Macedonia, and in the highlands to the east of it. By the year 1100 B.C. these men had come to know of iron. They had learned how to get it and how to use it, and how to make great slashing swords out of it. Those iron or steel swords were the finest weapons of war which the world had yet seen.

So about the year 1000 B.C., in King David's time, these Dorians marched southwards into Greece and attacked those Achæans who had marched into Greece before them. These Achæans by this time knew of iron, but had not much of it. Everywhere the Dorians fell upon them and slew them. Only that part of Greece which was called Attica escaped conquest. With the coming of the Dorians, Greece began to use great quantities of iron.

About the same date the knowledge of iron reached Italy also. From the north part of the Balkan peninsula iron-using men, very like the Dorians and carrying iron swords, moved into Italy about the year 900 B.C. Some of them reached the river Tiber, where bronze-using men had settled about 400 years before.

Other men, having knowledge of iron and called Celts, followed the earlier bronze-using Celts across the Rhine and into France. Some marched north into the country which we call Belgium and others travelled as far as Jutland. And at last, about 500 B.C., some of these iron-using Celts

crossed over to Britain, whither bronze-using Celts had preceded them about the year 1000 B.C.

These iron-using Celts who entered Britain and France spoke an Aryan tongue called Celtic. But it was a different kind of Celtic from the languages called Erse and Gaelic. It was a Celtic speech out of which the Welsh language of to-day has come.

Chapter 5

- - - THE ALPHABET - - -

THE alphabet, or A B C, is one of the greatest and most useful inventions that men have made. There are twenty-six letters in the English alphabet. We can make out of them as many words as we like. We can use the letters of the alphabet to write down the sounds which we make when we pronounce words. There are many sounds in words. The word *Abraham* is not one sound but many. We sound every letter in that name. We know the sound that each letter stands for, and we sound each letter as we come to it, and so say aloud the whole name.

With the help of the alphabet boys and girls easily learn to read and write. You begin by learning the sounds which the letters stand for. Then, when you see the letters put together into words, you soon know how to pronounce the words. So you could all read and write when you were seven years old. Many of you could read and write before that.

So let us try to find out how this A B C which gives an easy way of reading and writing was invented.

In this chapter you will read only about the invention of capital letters and not of small ones. The capital letters were invented thousands of years before the small ones. For thousands of years men wrote only with capital letters.

WRITING WITH PICTURES IN EGYPT AND MESOPOTAMIA

You read in Chapter 2 of this book that the Egyptians and the people of Ur, Babylon and other towns of Meso-



[British Museum.]

FIG. 41.—A piece of a tablet of baked clay on which is written in cuneiform writing a Babylonian account of the Flood.

potamia could read and write. We have found their writings. Their writings are not like ours.

When the men of Mesopotamia began to write they used brushes or else pens made out of reeds. With these they wrote on leather.

The Egyptians wrote in the same way. They also used pens and brushes, and wrote on a kind of paper made out of the papyrus plant, which grew along the edges of the Nile.

The Egyptians always used pens or brushes and paper. But the peoples of the valleys of the Euphrates and Tigris began in time to write in another way. They began to write on soft damp tablets of clay.¹ It is not very easy to scratch clay neatly enough and deeply enough with a pen. So the men of Ur and of the other cities in Mesopotamia began to press the clay with a different kind of pen. They made the pen out of a piece of reed. They trimmed the reed with a knife until its end was shaped like this <. It was shaped like a triangle. When this kind of pen was pressed on to the soft clay tablet, it made a dent like a small triangle. And when the clay was baked hard, no one could rub out the triangular writing. This kind of writing is to-day called wedge-shaped or cuneiform. That word *cuneiform* comes from *cuneus*, which is the Latin for a *wedge*. The dent made in the clay was shaped like a wedge or a triangle.

The peoples of old who first began to write, made pictures. Their writing was a picture writing. Here is the way in which a man of Ur or Babylon wrote the words *Rain*, *House*, *Star*, in the early days when he still wrote on leather with brush or pen.

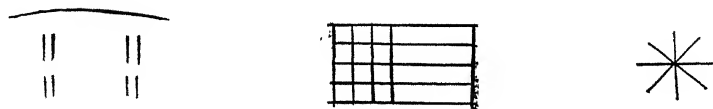


FIG. 42.

¹ There is a picture of very early writing on clay on p. 26.

You can see the sky and the rain falling down. Sometimes the man wrote *Rain* like this :

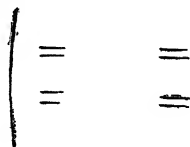


FIG. 43.

But when men in the valleys of the Euphrates and Tigris began to use wedge-shaped pens that pressed on soft clay they could not make curves and straight lines easily. So they pressed marks like these to show the same words :



FIG. 44.

The Egyptians also at first used picture writing.

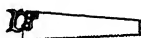
But you cannot read the picture writing of the peoples of Egypt and Mesopotamia. So you would find it very difficult to learn properly how these peoples began to write whole sentences. But perhaps you can learn something about their methods in another way.

HOW WE MIGHT WRITE WITH PICTURES TO-DAY

Let us suppose that we do not know the A B C and that we want to send a message to someone. Then we might use a kind of picture writing. Suppose that we wanted to say that the king and queen drove in their state coach from their palace to the Houses of Parliament. Then we might draw a picture to show the king and queen leaving their

palace and entering their coach, another picture to show them driving along a road with crowds of people looking on and another picture to show them coming up to the door of the Houses of Parliament. Then if we sent the pictures to a friend he would know that the king and queen had actually driven from their palace to Parliament. We could even have a newspaper with nothing but pictures in it. This kind of picture writing would tell us a great deal, even if we had no A B C and so could not write and read words made out of an alphabet; and Frenchmen and other foreigners who knew no English would be able to learn from our picture paper what was happening in our country.

Or we might put news into our papers and letters in another way. We might use pictures to represent not only things but also the sounds of words. We might draw a



picture of an eye, another picture of a saw and another picture of a horse. If we sent the pictures to someone he would make the sounds "I saw a horse." He would know what you had seen. He would know that the picture of an eye did not mean an eye but the sound "I" and that the picture of a saw did not mean a saw that cuts wood but the sound *saw*, and so on. But he would have to know that when you drew a picture of a horse, then you really meant the thing horse.

So this sentence which we have shown by pictures is rather mixed. Some of the pictures stand for sounds and not for the things actually shown. But one of the pictures stands for the actual thing, i.e. horse.

You could draw pictures of yourself running to the infirmary. You could draw a picture of yourself running. Then you could put in an arrow to show in what direction you were running. The arrow might point to three pictures, to a picture of an inn, a picture of a fir tree, and a




FIG. 45.—“Tommy ran to the in[n]-fir-mary.”

picture of some girl called Mary. These three words would stand for the word *Infirmity*. Then the friend who saw your picture would say to himself, “Tommy ran to the infirmary.”

When once we had begun to do this, we should want to go on. If you use 1,000 words in your writing, then you would want about 1,000 different pictures with which to make your picture writing. So you could begin to make a list of ways in which words could be shown or pictured. You might decide to have a sign like two legs running very fast for the word *quickly*. You would want another sign or picture for the word *slowly*. A picture of a man whose ribs were sticking through his skin would do for the word *starvation*. The word *sorrow* could be shown by a picture of a woman weeping. In time you could easily make a list of hundreds of pictures and signs. If your friends knew your list, then they could read what you wrote. If they used their memories, then their memories would have to be good ones.

Grown-up people who use thousands of words would need to remember thousands of different signs and pictures, if they wished to read and write in this way.

HOW PICTURES USED IN WRITING WOULD CHANGE

After a while a change would come. You would get tired of drawing an eye when you meant the sound "I." So you would draw an "O." For *quickly* you might draw not two legs running fast, but two strokes like . Then you might think that even that took too long and write *quickly* like */./*. Then some day you might use one stroke instead of two, like */*.

Then, of course, you might have to tell your friends.

And to spell *infirmmary* with three pictures is a slow business. So you might show it by drawing only bits of



FIG. 46.

the pictures. You might show a picture of an inn sign, instead of a picture of a whole inn, another very simple picture of a fir tree and a third very simple picture of Mary's head.

Then as people went on writing for hundreds of years their pictures would get simpler and simpler, till they were not at all like the first pictures which they had used. So for the sound *infirmmary* they might draw only the pole which



FIG. 47.

held up the inn sign, a stroke with a little cross stroke for the fir tree and a circle for a head.

Then everyone who could write and read would have to remember very carefully what sounds these very simple pictures stood for. At last everyone would get angry and say, "Let us make a list of pictures for 5,000 English words. That number of words will be enough for everyone. And let no one ever make any changes in these pictures in the future."

So everyone who wanted to write would have to learn the ways of writing these 5,000 words and keep them in his memory, for he could not always carry about with him a book of parchment or a lot of clay tablets or a dictionary which had all these signs written down.

The peoples of Egypt and Mesopotamia began to write in a way something like that which has been described. Gradually the pictures almost disappeared and all that was left was a lot of signs which stood for the sounds of syllables and words. Boys and men who were learning to write had to remember the signs very carefully. They had to work very hard for many years with copy-books made of clay and leather and papyrus in order to learn how to write. It was not easy in those days to read and write. Only few people had the time and patience and memory to make good readers and writers. Many a man must have been twenty-five years old before he could read and write properly all the words that people used when they spoke to one another.

THE DISCOVERY OF THE ALPHABET

Then slowly a very great discovery was made. It was made very slowly, a little bit at a time. It seems a very small discovery to us now, but in reality it was a very great one, for which we ought to be very thankful.

Some people began to think that it was really unnecessary to have so many signs or simple pictures. They noticed that after all they did not use very many different

sounds when they spoke their great number of words. They noticed that all their very many words were made out of quite a few sounds.

Let us try to understand this. Let us suppose that we English-speaking people have no A B C and that we have been using simple pictures and signs for writing. Then some Englishman might notice that we only use a few sounds when we speak and that we make all the thousands of English words out of these. He might notice that words like *bread*, *bush*, *blow*, and many others begin with the same sound. And he might say to himself that he would always show that sound by writing the sign "B."

Then he might notice that other words like *stutter*, *stumble*, *street*, *straight*, *stiff* and many others begin with two sounds, and he might decide to show these two sounds by writing the signs "S" and "T."

Then he would notice that in words like *father*, *rather*, *France*, *path* and many others, there is a certain sound in the middle and he might say to himself that he would always write that sound with the sign "A."

Gradually this Englishman would find that he could write down all the sounds which he used in his English words with quite a small number of signs. Then every one who had learned these few signs and how to pronounce them, would know how to say written words that were made out of them. And our English-speaking inventor might even say to himself that boys and girls could easily learn these signs, and when they came to a written word, which they had never heard or seen before, they might be able to pronounce it, just because they knew the sounds of the signs with which the word was written. You boys and girls who are reading this book know that that is true. You can all pronounce this word, *BILHARZIA*. None of you, or very

few of you, have ever seen or heard that before. It is the name of a disease which people get in Egypt.¹ Although you have never seen it before, you can pronounce it quite easily, because you know the sounds of the letters.

And if you had heard some one pronounce the word before you had seen it in print, you could have spelled it with the right letters of the alphabet.

So an English-speaking man or woman might have invented the A B C in this way. But no English-speaking man or woman did so. The discovery was made somewhere in the East. Learned men think that it was possibly made somewhere near the peninsula of Sinai or in Arabia, by a people called the Semites. The Israelites of the past and the Jews of to-day are a branch of the Semitic race. The Semites probably invented their alphabet about 2000 B.C., or even as early as 2200 B.C.; it had twenty-five letters in it. They called their letters by names. The letter A was called Aleph and the letter B was called Beth. These names Aleph and Beth are Semitic words; they mean *Ox* and *House*. The Greeks, when they learned to use letters instead of pictures and signs, called the letters by their Semitic names. They altered the names a little, for they called A Alpha and B Beta. Knowledge of the alphabet came to Italy from Greece and so the Romans came to use the Semitic names of the letters in their Greek shape; so they talked about the Alpha-beta when they meant the A B C. We do the same. So our word *Alphabet* is really a Semitic word made out of the Semitic name Aleph for A and the Semitic name Beth for B. Because the Greeks and Romans and ourselves all call letters by Semitic names it seems possible that it was some Semite man or men who made the great discovery by which the difficult way of

¹ It comes from bathing in the Nile or from drinking Nile water.

writing and reading with the help of thousands of signs and pictures was given up and by which men, women, boys and girls now easily read and write with rather more than twenty signs called letters. And the Semites made this discovery or invention very much in the manner in which we supposed above that an Englishman might have made it. It all looks very easy and simple for us now, but it needed very very clever men to think it all out about 4,000 years ago. Our debt to these men is very great.

HOW THE ALPHABET CAME FROM ARABIA TO PHŒNICIANS, GREEKS, ROMANS AND ENGLISHMEN

From Sinai or Arabia the use of the alphabet spread to the country which we call Phœnicia. The Phœnician people were a branch of the Semitic race. Their country lies on the coast of the Mediterranean Sea north of Palestine. To the east of it lie the great mountains of Lebanon. Tyre and Sidon were the two most important Phœnician towns. The Bible tells us that King Hiram of Tyre sent cedar wood from the forest of Lebanon to King Solomon at the time of the building of the temple of Jerusalem, about the year 950 B.C. So hundreds of years before Hiram's time the Phœnicians were using a Semitic A B C and calling the letters by Semitic names. When Hiram wrote to Solomon he probably used letters and not pictures or other signs, and Phœnician boys and girls must have learned their A B C as boys and girls do to-day.

The Greeks believed that they learned their alphabet from the Phœnicians, and we know that is true, for they called the letters by Semitic names just as the Phœnicians did. The Greek historian Herodotus says that a Phœnician called Cadmus came with some friends from Tyre to Greece about 1300 B.C. and taught the Phœnician alphabet to the

Greeks. Herodotus also says that as time went on the Greeks altered the shape of some of the Phœnician letters. The ancient Greek alphabet had twenty-four letters.

About the year 1033 B.C. some Greeks left their own country and settled in Italy. They built a city called Cumæ which stood near the present city of Naples. These Greeks carried a knowledge of the alphabet with them and perhaps it was from them that the peoples of Italy learned it. Perhaps the Romans learned it before the year 700 B.C.; their alphabet was not quite the same as the Greek one; it had only twenty-three letters in it and the shapes of the Roman letters were not always quite like the Greek shapes.

The following are Roman capitals and their Greek equivalents :—

G	L	P	R	D	S
Γ	Λ	Π	Ρ	Δ	Σ

The English and all the other peoples of western Europe learned their letters from the Romans, for the Romans in time conquered a great empire. The eastern part of their empire used the Greek alphabet, but the western part, which included Spain, France and Britain, used the Roman alphabet. The Celts of Britain learned and used the Roman alphabet when the Romans conquered Britain in the first century after the birth of Christ. The English people, after they had conquered our country in the years following A.D. 450, learned the Roman alphabet when St. Augustine came to England from Rome in A.D. 597 to convert them to Christianity. And so to-day all countries across the sea which have been colonized by Spaniards, Frenchmen and Englishmen also use that alphabet. Boys and girls of England who learn Latin, French and Spanish do not need to learn a different A B C.

The spreading of the knowledge of the A B C was one of the greatest gifts of the Roman Empire to us. But we ought to remember that the Romans learned it from the Greeks, that the Greeks learned it from the Phœnicians and that the Semites of Sinai or Arabia possibly invented it.

Note.—We have spoiled the alphabet; some of its letters have two sounds like the letter C in *Cake* and *Receive*, and some sounds are written in more ways than one, e.g. *meet* and *meat*, *reed* and *read*. And some letters are printed and written in words, but are not sounded, like the L in *walk*. You can find out many other examples for yourselves. And because the alphabet has been spoiled it is more difficult to learn to read than it should be.

Chapter 6

- THE HEBREWS AND THE OLD - - TESTAMENT - - -

THE OLD AND NEW TESTAMENTS

IN the introduction to this book you have read that its chapters would tell you how some civilized ways of living have come to the English people from the world outside. A man is civilized when he speaks the truth, when he is honest, when he is kind to the unfortunate, when he behaves nicely to the people whom he meets, and when he uses clever ways of getting things and of doing things.

There is a book which has done a great deal to make men civilized. You all know that book. It is the Bible. Here are some sentences from it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (St. Mark xii. 30, 31.)

These are the words of Jesus Christ. They mean a very great deal. Among other things they mean that if we all obey these commandments we shall all live easily and happily together. No one will lie or cheat or steal. No one will fight or kill. We shall scarcely need policemen or judges. We shall need no prisons.

The Bible was written by a Semitic people called the Hebrews, or children of Israel. When they were beginning to write it an alphabet had already been invented by another Semitic people.

The Bible is divided into two parts, called the Old Testament and the New Testament. The Old Testament was originally written in the Hebrew language before the birth of Christ.

About the year 250 B.C. parts of the Old Testament were translated from Hebrew into Greek. This translation was probably written on papyrus made in Egypt.

The New Testament was written after the death of Christ. It was written by Hebrews in the Greek language and alphabet. We all know why the New Testament was written. It was written to tell about Jesus Christ and to persuade the world to worship and obey Him as the Son of God.

Why was the Old Testament written? It was written by great men among the Hebrews for many reasons. It was written in order that the Hebrews might have a history of themselves. But chiefly it was written to persuade the whole Hebrew race to worship only one God, to worship Him in the right way and to lead good lives as He wishes. They sometimes called that God Jahweh. That is a name which people of modern times have turned into Jehovah. The Hebrews had also other names for Jahweh. Other races had many gods. The writers of the Old Testament wished the Hebrews to worship only one.

The God whom the Hebrews were urged to obey is now the God whom the whole Christian world worships. Christians to-day read about Him in the Old Testament, and about Him and His Son in the New Testament. Long ago peoples like the Greeks and Romans, who were not Hebrews, began to read the Bible in their own languages. Many of them came to believe in the Hebrew God. Greeks could easily read the Greek translation of parts of the Old Testament; the New Testament was first

written in Greek. In time the whole Bible was translated into Latin, so that Romans could read it. Hundreds of years later it was translated into other languages, such as English, German, French and others. Perhaps you have read in other history books about the translation into English which John Wycliffe caused to be made in the fourteenth century, and about the other English translations of Tyndale, Coverdale and Matthew, which were made in the sixteenth century, and about the English translation of the Bible which Roman Catholics made and which is called the Douai Version. To-day the Bible has been translated into over 600 languages.

Over 400,000 complete Bibles are sold every year in English by the British and Foreign Bible Society alone. So almost every English house has a copy of it. Almost every English-speaking man, woman and child has read some of it and heard it read. Many of us can repeat parts of it by heart. We all know the Lord's Prayer and the Ten Commandments; we have heard them and said them many times in church and at school. In church we sing the Psalms of the Bible. We know the stories which the Bible tells about the creation of the world, about Adam and Eve, about Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, Ruth and many others. So we all know the history of the Hebrews almost as well as we know our own. But more important than all these stories are the truths which the Bible tells us about God.

Men, women, boys and girls of other Christian lands than England read the Bible, and hear it read, just as we do, and know its stories and truths. The book written by the Hebrews about God and in honour of God and about themselves has become the greatest book in the world and is read by millions. Many of the great men of all Christian lands

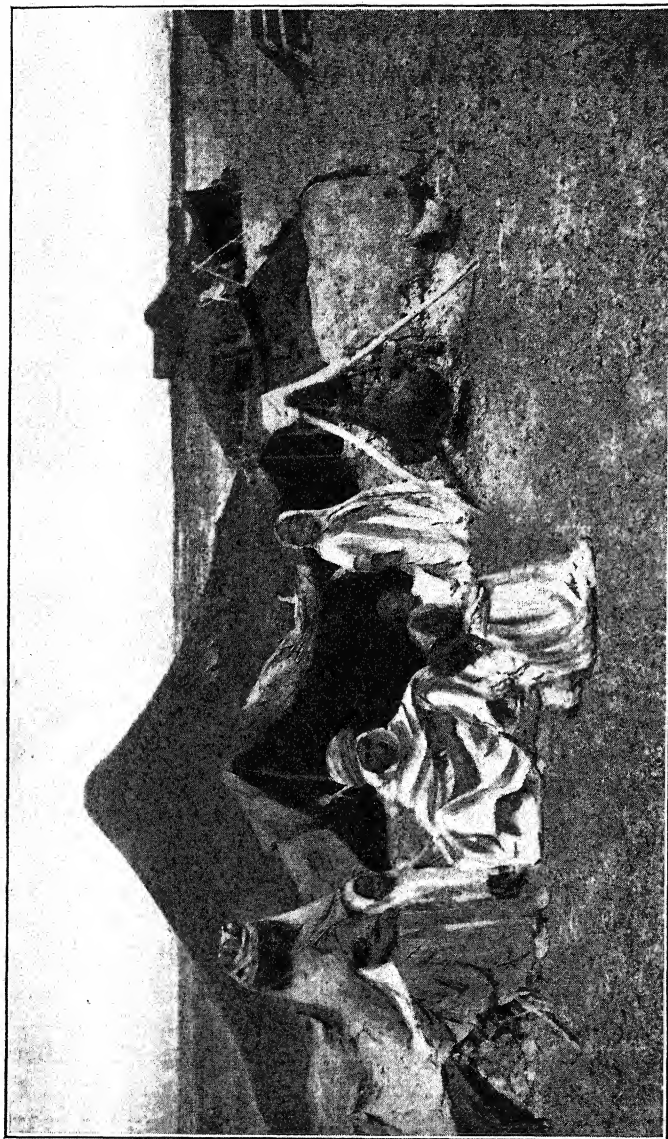
have become great because they have read it and have tried to obey it in everything that they do.

The Bible has been so much read by Christian peoples that you will not be able to understand the history of those peoples unless you, too, know a good deal about it. Popes, emperors, kings, statesmen, soldiers, sailors, novelists, journalists and all sorts of other folk are always quoting it. All Christians pray to the God of whom it tells.

In this chapter you can read a little about the Hebrews and about the great book which they wrote. It is necessary for us to do this, because our religion and much of our civilization have come out of it. About the New Testament which was written after the birth of Christ we must read a little in another chapter. In this Chapter 6 we shall read only about that part of the Bible which is called the Old Testament, the part that was written before the birth of Christ. And we shall try chiefly to find out about one thing. We shall try to learn how the Hebrews slowly came to think about God as we do. This chapter will not have much in it about the history of the Hebrews in Egypt, in the Wilderness and in Canaan, for you know a great deal of it already, and you can read it again for yourselves in the Old Testament.

THE NAME "BIBLE"

But, before we begin, let us find out how the Bible got its name. The name *Bible* comes to us from the Greek word *Biblia*, which means *books*. Learned men think that perhaps the word *biblia* comes from Byblos, which was the name of a seaport on the coast of Phœnicia. In the days about 600 B.C., when men in Europe were giving up the use of leather as a material whereon to write, the Egyptians used



[E.N.A.]

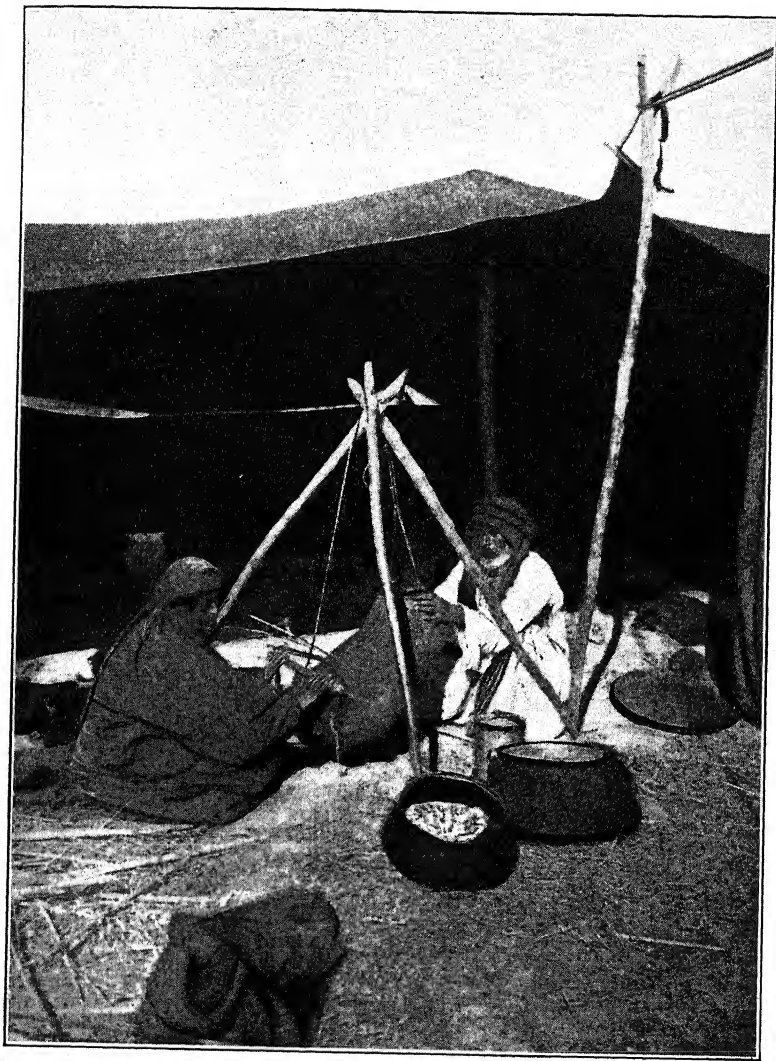
FIG. 48.—A Bedouin encampment in desert, showing tents made of black camel-hair cloth.

to export to Byblos bundles of their paper which the Greeks called papyrus. The people of Byblos used to send these bundles on to the country called Greece. The Greeks seem to have called these bundles of papyrus "biblia," or "things from Byblos." Then that word came to mean "bundles of paper" or papyrus that had been written on. So *biblia* became the word for books. *Biblion* is the Greek word for a single book. Then the book which was most important and which really contained many books came to be called "The Bible."

THE HEBREWS IN THE WILDERNESS LEARN ABOUT JEHOVAH: THEIR WAYS OF THINKING ABOUT HIM

You have read parts of the Old Testament, so you know who the Hebrews were. They thought that they were descended from Abraham. About the year 2000 B.C. Abraham and his people left Ur and after long journeyings came to Canaan. In the time of Jacob, the grandson of Abraham, there was famine in Canaan, and the Hebrews went into Egypt to find corn for themselves and for their flocks and herds. The story of what happened there and of the plagues which fell on the Egyptians is known to you all. You have heard it and read it many times. You should read it again, for it is one of the finest stories in the world.

At last Moses led the Hebrews, probably some 2,000 in number, out of Egypt into the Wilderness about 1447 B.C. No one knows the exact date. After their escape the Hebrews made a song about it. You can read it in the book of Exodus, chapter xv, verses 1 to 18. It is called the Song of Miriam. The Hebrews sang that song. At some unknown date, perhaps before the Hebrews reached



[American Colony, Jerusalem.]

FIG. 49.—Bedouins making butter in a goat's skin. The skin is half filled with milk, and half filled with air and closed with a cord. Then it is hung on a tripod, made of poles, and rocked to and fro until a kind of butter is made.

Canaan about 1407 B.C., it was written down. This song must be one of the oldest parts of the Old Testament.

The Hebrews, after they left Egypt, lived in the Wilderness of Sinai for forty years. There they probably lived as the Bedouin of the desert live to-day, drinking milk and eating the flesh of their flocks and herds and not cultivating the soil for corn. The Bible says that while they were in the desert God spoke to Moses on the top of Sinai saying, "Thou shalt say to the house of Jacob and tell the children of Israel; Ye have seen what I did unto the Egyptians . . . Now, therefore, if ye will obey my voice indeed . . . then ye shall be a peculiar treasure unto me from among all peoples. . . . And ye shall be unto me a holy nation." (Exodus xix. 4-6.)

By the passage which has just been quoted God meant that if the Israelites or Hebrews worshipped Him and Him only He would make them a great and prosperous nation, and bring them into the fruitful and rich land of Canaan. He also said, "I will be an enemy unto thine enemies. For mine angel shall go before thee and bring thee in unto the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, the Jebusite, and I will cut them off." These were the names of the peoples who were dwelling in Canaan. "Thou shalt not bow down to their gods, nor serve them, nor do after their works, but thou shalt utterly overthrow them. And ye shall serve the Lord your God and he shall bless thy bread and thy water, and I will take sickness away from the midst of thee." (Exodus xxiii. 22-25.) The Hebrews believed that God had chosen them as His favourite people.

While the Hebrews were in the Wilderness, God gave Moses the Ten Commandments. You can read them in Exodus, chapter xx. Here are some of them:

“Thou shalt have none other gods before me.

Thou shalt not bow down thyself to them nor serve them.

Honour thy father and thy mother.

Thou shalt do no murder.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.”

God meant that the Hebrews could not live happily together unless they obeyed these commandments. He added other rules which Moses gave to the Israelites. You can read them in Exodus, chapters xxi-xxiii. Here are some of them:

“A stranger thou shalt not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt.

Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and *your* wives shall be widows and *your* children fatherless.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

If thou see the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help him.”

All these are good commandments and rules. Other good ones were given by God to Moses. Evidently the God who spoke to Moses was a good God. Obedience to His orders would make a good people. Men who disobey them to-day are bad men. To-day all Christians believe God to be good. But in the time of Moses many men believed in evil gods.

EVIL GODS OF CANAANITES AND PHILISTINES

At last, after forty years, when Moses was dead, God led the Hebrews, now numbering perhaps 6,000 or 7,000, under their great captain Joshua into Canaan, the inhabitants of which not only drank milk and ate the flesh of their flocks and herds, but tilled the soil for corn and vegetables. There God helped them to make a home among the other inhabitants of the land. They crossed the river Jordan and destroyed Jericho, perhaps at some time about 1407 B.C., and conquered the hilly country of Judea.

In Chapter 4 of this book, when you were reading about iron, you learned a little about the war which the Hebrews under Barak fought against Sisera and his Canaanite army. You also heard in that chapter of another song, which was sung by Deborah and Barak on that day when Sisera was defeated by Barak and slain by the woman Jael. That song is now in the book of Judges, chapter v. Perhaps it was written down soon after the battle. If that is so, then the Song of Deborah is another very old part of the Old Testament.

Even after Barak's victory the Canaanites continued to dwell in the Plain of Megiddo and in the Vale of Jezreel, and the Hebrews continued to live in the hills. The presence of these peoples in the land did much harm to the Hebrews, for many of them forgot the commandment which said, "Thou shalt have none other gods before me." They began to worship the gods of the Canaanites.

Another people called the Midianites dwelt also in Canaan. The Hebrews worshipped their gods also. They built altars and offered sacrifices to these strange gods. The Old Testament, in the book of Judges, chapters vi, vii and viii, tells a story about a young Hebrew called

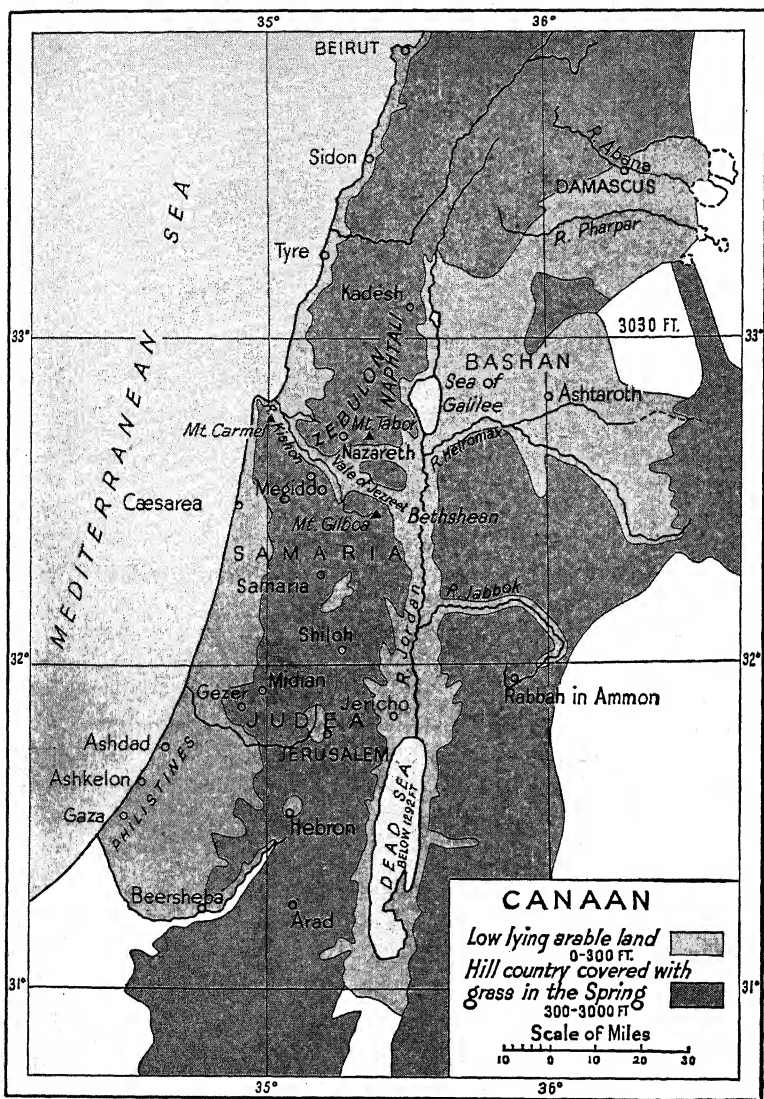


FIG. 50.

Gideon, who about the year 1154 B.C. destroyed one of these altars which had been built in his own village, and who fought in battle afterwards with the Midianites. You should read that very famous story.

Upon the sea-coast of southern Canaan, about 1320 B.C. there came to live a race called the Philistines, who were also clever in the use of iron. It was from them that Canaan got its other name of Palestine. Against them fought the Hebrew champion Samson, about the years 1085 to 1065 B.C.

All these heathen peoples worshipped the same kind of gods. They put up altars to them upon the high places in their cities, and the Hebrews imitated them. The Bible says:

“The children of Israel did secretly things that were not right against the Lord their God, and they built them high places in all their cities. . . . And they set them up pillars and asherim [tree stumps planted in the earth and carved to represent idols] upon every high hill and under every green tree, and there they burned incense in all the high places, as did the nations whom God carried away before them; and wrought wicked things, whereof the Lord had said unto them, Ye shall not do this thing. And they forsook all the commandments of the Lord their God.” (2 Kings xvii. 9 *sq.*)

Then holy men or prophets, who believed in Jehovah only, began to say that never would the Hebrews worship only the true God and lead good lives until all the races in Canaan, who worshipped false ones, had been destroyed. So the prophet Samuel called upon the people to choose a king, who might lead them in battle against their enemies.

Saul was chosen. You all know the long story of Saul and of hisson Jonathan, and of David and of the wars which

they fought against the Philistines and the Canaanites and the other heathen people of the land.

David and Jonathan loved one another. Their friendship is almost the most famous of all friendships, and when Saul and Jonathan were at last slain in battle with the Philistines upon Mount Gilboa, David composed a song of lament. This is the most famous of all songs of mourning. You can read it for yourselves in the Second Book of Samuel, chapter i, verses 17 to 27. It is called "The Song of the Bow." So that is the third old song from the Bible of which you have read in this chapter.

After the death of Saul in 1010 B.C., David became king. He reigned from 1010 B.C. to 975 B.C. After him reigned his son Solomon from 975 B.C. to 935 B.C. It was Solomon who built the first temple in Jerusalem. David and Solomon were the most famous of all Hebrew kings. Most of us know all the Bible stories about them, so they are not told in this chapter.

David was the greatest king that the Hebrews ever had, but there is in the Old Testament a story about an act of his, which horrified everyone and has never been forgotten. It shows that sometimes David did not do what pleased God. David wished to marry a woman called Bathsheba, the wife of Uriah the Hittite, who lived at Jerusalem. So he made a plan to kill Uriah. At that time David's general, Joab, was fighting against an enemy city called Rabbah in Ammon. David wrote to Joab saying, "Set ye Uriah in the forefront of the hottest battle and retire ye from him, that he may be smitten and die." Joab did as he was told. Uriah was deserted by the other soldiers and killed, and Joab sent word to David: "Thy servant Uriah the Hittite is dead." So David married Bathsheba. "But the thing that David had done displeased the Lord."

“ And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and gave thee the house of Israel and Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of the Lord to do that which is evil in his sight? ” (2 Samuel xii. 1-9.)

Thus in Palestine, among the Hebrews, false gods were worshipped and vile things displeasing to a good God were done.

David's son, Solomon, the wise king, also sinned against God. He put up places of worship for the false gods of the land.

It is time that you learned a little more about the nature of these false gods and about the ways in which they were

worshipped. These gods were of many kinds. One of the gods of the Philistines was called Dagon. Many of the gods of the other peoples of Palestine were called Baals. The heathen of Palestine prayed to these gods when they wanted their crops and fruit to grow well. Each place had its own Baal, that was supposed to look after the corn, vines, olive trees and flax in the fields round about. It was thought that the Baal sent the rain which made seeds sprout. The heathen believed that unless the Baals were worshipped properly the people would starve for want of food.

So temples of brick were built on hill-tops and high places. Within the yards of the temples were altars, where animals were sacrificed. Behind the altar was a building in which stood the image of the Baal or Dagon. Standing outside the building and near the altar were often to be found stone pillars and tree trunks. These tree trunks were carved to look like idols. They were called *Asherim*. One tree trunk was called an *Asherah*. In the yard and at the altar the heathen worshipped their Baals, hoping for good harvests. On the altar animals were burned. On the pillars of wood and stone ointment was rubbed. On flat stones which had cup-shaped hollows carved on them, offerings of wine and oil were poured out as gifts to the Baal. Incense was burned. Many babies were offered up in sacrifice to Baals to win their favour. It was thought that the Baals loved the smell of the victims and the sight of black smoke. Men thought that their heathen gods were like themselves and loved the smell of roasting meat and the sight of cooking fires.

At times of worship men and women feasted to the sound of music in honour of the gods. Often they drank so much wine that they became vilely drunk. In this way

and in many others which are not mentioned in this book the religion of the Canaanites was a vile religion; it did not help men to live good lives, but actually hindered them.

When the Hebrews entered Palestine they found these Baals being worshipped. They felt that their God Jehovah knew how to look after flocks and herds, but that the Baals knew best about crops. So they worshipped the Baals in heathen ways, but some of them never forgot their own God Jehovah or His commandments and rules. When Nathan condemned David for murdering Uriah, he was thinking of God's commandments.

THE PROPHET ELIJAH AND KING AHAB'S FAMILY

After the death of Solomon in 935 B.C. there were two kingdoms of the Hebrews in Palestine, not one. In the south there was the kingdom of Judah with its chief city, Jerusalem. In the north was the kingdom of Israel with its chief city Samaria, or Shechem. The people of this northern kingdom are called Israelites. The people of the southern kingdom are called Jews. The history of these kingdoms is full of troubles and wars. You can read it for yourselves in the Bible.

About the years 874 B.C. to 852 B.C. in the time of Ahab, king of Israel, there lived a prophet or preacher called Elijah, who was determined to prove that Jehovah could look after rain and crops and that no other god need be worshipped or ought to be worshipped in Canaan. He was determined that Jehovah's commandments and rules about good living should be obeyed by the Hebrews.

Ahab's wife was a princess from Sidon, whose name was Jezebel. In Sidon she had worshipped a Baal. In Samaria she caused Ahab to set up a temple to her god and to erect pillars of wood and stone in its yard. She ap-

pointed 450 priests to look after the worship in the temple. These priests were fed at Jezebel's table.

Then arose Elijah. And so we get a very famous story which you can read in chapters xvi, xvii, xviii and xix of the First Book of Kings. Read it now before you continue this chapter.

You should note that Elijah did not say that God was the only god in the world. He thought that the Baals were gods. But he was determined to do all that he could to prevent Hebrews from worshipping them and doing things to please them.

Jezebel not only worshipped Baal, but also did other things which all followers of Jehovah condemned. You will find that story in the First Book of Kings, chapter xxi. Jezebel sinned against a helpless man called Naboth. She caused Naboth to be murdered in order that her husband, Ahab, king of Israel, might possess the poor man's vineyard.

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria; behold he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

"And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the Lord. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel. . . .

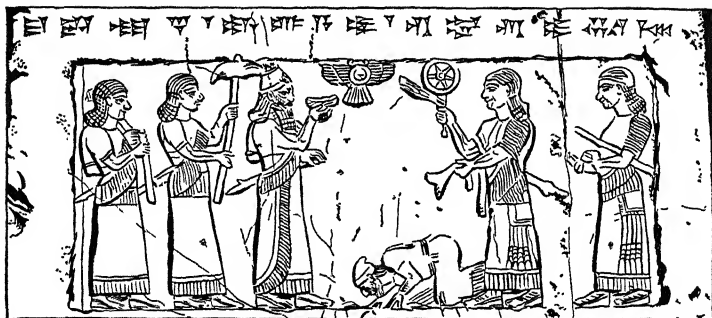


FIG. 51.—King Jehu feared invasion by the Assyrians, so he did homage in 842 B.C., as the picture shows, to the Assyrian king Shalmaneser. The picture was carved as a record by the Assyrians on a black alabaster monument in Shalmaneser's reign, 860–825 B.C. Look at the cuneiform writing.

King Jehu destroyed Ahab's descendants and rose to power in 841 B.C.

“And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

“And it came to pass when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days I will bring the evil upon his house.”

That prophecy had a dreadful fulfilment after Ahab's death. A man called Jehu was chosen to be king of Israel by Elisha, a prophet who had succeeded Elijah. Jehu killed Joram, son of Ahab, who had followed his father on the throne of Israel. He killed Ahaziah, king of Judah, who was Ahab's grandson. At Jehu's bidding Jezebel was flung from her window, trodden under the feet of Jehu's

true God and wished to follow His commandments and rules about good living. For a while after all this dreadful slaughter few Hebrews worshipped Baals. Most men worshipped only Jehovah, whom Moses had proclaimed as a good God.

THE PROPHETS AMOS AND HOSEA PREACH AGAINST WICKEDNESS AND FALSE WORSHIP AND FORETELL DESTRUCTION

But in spite of all these murders Jehovah was not properly worshipped in the years that followed. Neither did men and women lead good lives as He wished. A curious thing happened. Both Jews and Israelites still went to the temples on the high places. The temples of Baal at Samaria and Jerusalem had been destroyed, but others had been left standing elsewhere. So men and women still climbed the hills, still gathered near the pillars of stone and wood and worshipped in the temples on the tops. They said and thought that they were worshipping the true God Jehovah, but they worshipped Him in the ways in which they had worshipped the Baals. They killed animals in the temples and on temple altars. They burned incense. They thought that God took pleasure as the Baals had done in the burning of beasts and in the smell of incense and in the drunken feasts that were held in the temples (Amos v. 21-23), and in the gifts of corn and wine that were supposed in former times to please the heathen gods.

While men worshipped Jehovah in the same ways in which they had worshipped the Baals and in the same places, they did not obey Jehovah's commands about leading good lives. Men who were in debt borrowed money from moneylenders. Then when they could not repay the money, the moneylenders seized the debtors' lands.

Sometimes they even seized the debtors' children, and made them into slaves that could be bought and sold like cattle. Judges in law-courts were bribed to give false judgments; so a wealthy man could always have the judge on his side. Bribery of judges was so common and so easy, that it was scornfully said that a judge would take a man's side if he received from him a present of a pair of shoes. For a pair of shoes a judge might make a debtor man or a debtor woman into a slave. Men made promises and did not keep them. Stealing was common. Men committed murder and told lies.

Then two very famous prophets began to preach among the Israelites. Their names were Amos (783-745 B.C.), and Hosea (c. 743-735 B.C.). These men said over and over again that Jehovah was a good God, that He must be worshipped in good ways and that His worshippers must live good lives. Here is a passage from Hosea's preaching. He makes God say, "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." Hosea meant that God wants men to be kind to one another and to love one another, and that He likes this kindness and love more than He likes sacrifices that are offered up to Him. Amos makes God say, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them, neither will I regard the thankofferings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters and righteousness as a mighty stream."

Amos means that God did not like the religious meetings and feastings on the high places; that He did not like the sacrifices and offerings, which resembled those that had

been offered to the Baals; that He did not like their hymns and musical instruments, but that he wanted justice and kindness and love and pity and helpfulness to be as plentiful everywhere as rushing torrents of water in time of flood.

Amos also said that men were always asking, "When will the Sabbath be gone that we may put out corn for sale, give short measure and take too big a price?" He means that the Israelites went to prayers on the Sabbath day and did no work on it, but were always eager for the Sabbath to be gone, so that they could begin to cheat their customers. It was just as though we to-day were to go to church to worship God on Sundays and then were to lie and cheat on other days. (Amos viii. 5.)

Both Hosea and Amos prophesied that unless the Israelites changed their ways, ruin would come upon them. Here are some more sayings from the preaching of Hosea.

"Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. There is naught but swearing, and breaking faith and killing and stealing.

"Therefore shall the land mourn and every one that dwelleth therein shall languish. . . . Seeing thou hast forgotten the law of thy God, I also will forget thy children."

Amos also spoke as follows about the sinfulness of the Israelites.

"Shall not the land tremble for this, and every one mourn that dwelleth therein. . . . And it shall come to pass, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning and all your songs into lamentation."

Amos had been a shepherd on the hills of Judah. He had seen wild beasts attack and devour sheep. He talked like a shepherd. Here is something that he said: "As the shepherd rescueth out of the mouth of a lion two legs, or a piece of an ear, so shall the children of Israel be rescued." He meant that a terrible time would come when nearly all Israel would be destroyed.

THE END OF THE KINGDOM OF ISRAEL

The doom that the prophets promised came upon Israel in 721 B.C. A king from the valleys of the Tigris and Euphrates conquered Samaria and Israel, and carried away all the best people of that northern kingdom to his own land. There they disappeared for ever. Probably they intermarried with the people of their new home, worshipped their gods and lived as they lived. No one really knows what happened to them. Foreigners came and settled in the old Israelitish homes, but the Hebrew kingdom of Israel was ended. Its story is finished. It was not the Israelites of the northern kingdom who taught the whole Christian world the truth about God. The writings of the northern prophets, Amos and Hosea, were preserved and remembered by the Jews of the southern kingdom of Judah. That is why we have them still. The captive Israelites, dwelling far from home, seem to have forgotten them altogether.

THE END OF THE KINGDOM OF JUDAH

We must turn now to the history of the Jews, the dwellers in the southern kingdom of Judah; their story is not finished. It was from some of the Jews that other peoples learned at last about God.

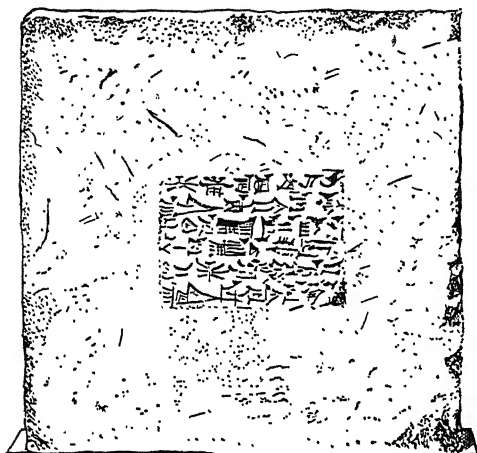


FIG. 52.—A brick stamped with cuneiform writing and showing the names and titles of Nebuchadnezzar, king of Babylon, 608-561 B.C., who captured Jerusalem in 597 B.C. and led the Jews into captivity. The original is about one square foot in size.

The Jews of Judah also had a great prophet. His name was Isaiah. He was teaching for about forty years, from 740 to 701 B.C. He was living at the time when Israel was destroyed. He spoke to the Jews in the same way as Amos and Hosea spoke to the Israelites. He said the same sort of things. His teaching failed; few Jews believed in him.

At last between 597 B.C. and 586 B.C. king Nebuchadnezzar of Babylon came against Jerusalem, destroyed the city and temple and carried many of the Jews far away to live in the valleys of the Tigris and Euphrates, in the country of the city of Babylon. While the Jews were in captivity one of them wrote a song. If you want to know how they hated their conquerors you should read that song. We call it Psalm cxxxvii.

THE CAPTIVE JEWS IN BABYLON: THEIR FORGIVENESS AND CALL TO A GREAT WORK

Among the Jews in Babylon many thought that the gods of the Babylonians were greater than Jehovah, because with

their aid Nebuchadnezzar had destroyed Jerusalem and the temple of Jehovah. So they joined in the worship of Babylonian gods. But there were many other captive Jews who refused to bow before Baals and still believed in their own God. They still believed Him to be a good God, who demanded good living.

There arose among these faithful Jews in Babylon a great prophet, whose name has been forgotten. He consoled and comforted the captive race. He gave them a message from God.

“Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness.” (Isaiah xli. 9-10, i.e. Deutero-Isaiah.)

Here is another comforting statement about God made by the nameless prophet to the exiled Jews.

“He shall feed his flock like a shepherd, he shall gather the lambs in his arm and carry them in his bosom.” (Isaiah xl. 11.)

He proclaimed abroad that God had forgiven the faithful Jews.

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee.” (Isaiah xlv. 22.)

This unknown prophet meant that the Jews had still work to do for God. We can quote the prophet's sayings, for they were added to the prophecies of Isaiah, and can be read with these in the Old Testament.

There is no doubt what this work was, which the pious Jews were expected to do. The unnamed prophet believed and preached that Jehovah, whom Moses and the later prophets had proclaimed for centuries as the God of Israel and Judah, was in reality the only God in the whole world. The unknown prophet spoke in the name of God, saying, "I, even I am the Lord; and beside me there is no saviour." (Isaiah xliii. 11.) "I am the Lord, and there is none else; beside me there is no God." (Isaiah xlv. 5.) "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else. . . . Unto me every knee shall bow. . . . Only in the Lord is righteousness." (Isaiah xlv. 22-24.)

The prophet went on to say that other nations of the earth would learn about the one and only God from the Jews, and would join themselves to the Jews in the worship of God. He said that a nation whom the Jews had never heard of, and who had never heard of the Jews, would in time come to them to learn of God. The nations, he said, "shall come to thee and they shall be thine; they shall go after thee; and in chains they shall make supplication unto thee, saying, Surely God is in thee and there is none else, there is no other God." (Isaiah xlv. 14.) "Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God." "I will give thee for a light to the Gentiles, that my salvation may be unto the end of the earth." (Isaiah xlix. 6.) "Kings shall see and arise; princes, and they shall worship, because of the Lord that is faithful, even the Holy One of Israel." (Isaiah xlix. 7.)

So the work for which God saved the few pious Jews, the work for which He encouraged and consoled them in the days of their captivity, was believed to be the preaching

of the one and only God of the whole world, a righteous God, a God that wished men of all races to dwell together in harmony. The honourable living which God had always wished to see among the Israelites and Jews was to be preached among all the races of the earth. The Jews were to preach "judgment to the Gentiles." That word "judgment" means righteousness, justice, honour, love, unselfishness and helpfulness. When all the races of the earth had accepted the Hebrew God the unknown prophet expected a time of perfect peace when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

This chapter has come nearly to the end of its story. The God whom the Christian world now worships is the same God whom Moses in the Wilderness called upon all Hebrews to worship. At first the Hebrews thought that this God was their own possession. They thought that He would fight for them against all other races and would treat these with cruelty. Amos and Hosea taught once again that the God whom Moses proclaimed loved justice and mercy more than sacrifices and religious ceremonies and hated cruelty. At last an unnamed prophet told the captive Jews in Babylon that the God of Moses was the only God of the whole earth and that He desired all men everywhere to do His deeds and to practise justice and mercy in their dealings with one another. But few of the captive Jews listened to the unnamed prophet and believed in him, just as few Israelites had believed in Amos and Hosea.

CAPTIVE JEWS RETURN TO JERUSALEM, BUT DO NOT CARRY OUT THE GREAT WORK

In 538 B.C. many of the exiled Jews began to return to Palestine. The great kingdom of Babylon that had en-

slaved the Jews was conquered in 539 B.C. in the time of Belshazzar, who was probably Nebuchadnezzar's grandson, by Cyrus, king of the Medes and Persians. It was Cyrus who allowed those Jews, who wished, to return to Judah and Jerusalem. There in time they began to rebuild their temple.

But they did not think of God as the unnamed prophet did. They did not think of Him as the God of all nations. They thought that He was still their own special God and that they belonged specially to Him. In one way they had learned their lesson. From this time onwards they worshipped none but Jehovah and strove to do His will. But they would not mix with other races, neither would they preach to them the great and noble message of the unnamed prophet. They would not do what the great prophet of the captivity had wished.

So after all, the story of this chapter is unfinished. When were Jehovah and Jehovah's righteousness preached by Jews at last to other peoples?

Chapter 7

- - - THE GREEKS - - -

IN Chapter 3 you read about the wanderings of the Aryans from their old homes in southern Russia to new homes in Asia and Europe. Their wanderings lasted for hundreds of years. About 1260 B.C. a famous Aryan-speaking people called the Achæans marched with bronze weapons into the country that we to-day call Greece. There they conquered the earlier inhabitants, and taught them their Greek form of the Aryan language.

Later still, about 1000 B.C., when King David ruled the Hebrews, another Aryan-speaking folk, who used a kind of Greek language, marched into Greece from the north and attacked and conquered the earlier Greek Achæans. The great iron swords of these Dorians gave them victory in battle.

THE GREEKS WERE OUR TEACHERS

By the time when Nebuchadnezzar, king of Babylon, was warring against Jerusalem and destroying it, the Greek peoples were beginning to be famous. During the hundreds of years of their later history the Greeks did many wonderful things and made many great discoveries. Everyone should know a great deal about them, for to-day every one of us, both old and young, does things that Greeks first found out how to do, thinks in ways which Greeks first used, and in our speech uses hundreds of Greek words. Indeed, we might almost call ourselves Greeks although we are not descended from them.

So if we want to find out from history how we have come to think and act and speak as we do, we must study Greek history. The Greeks have been our teachers.

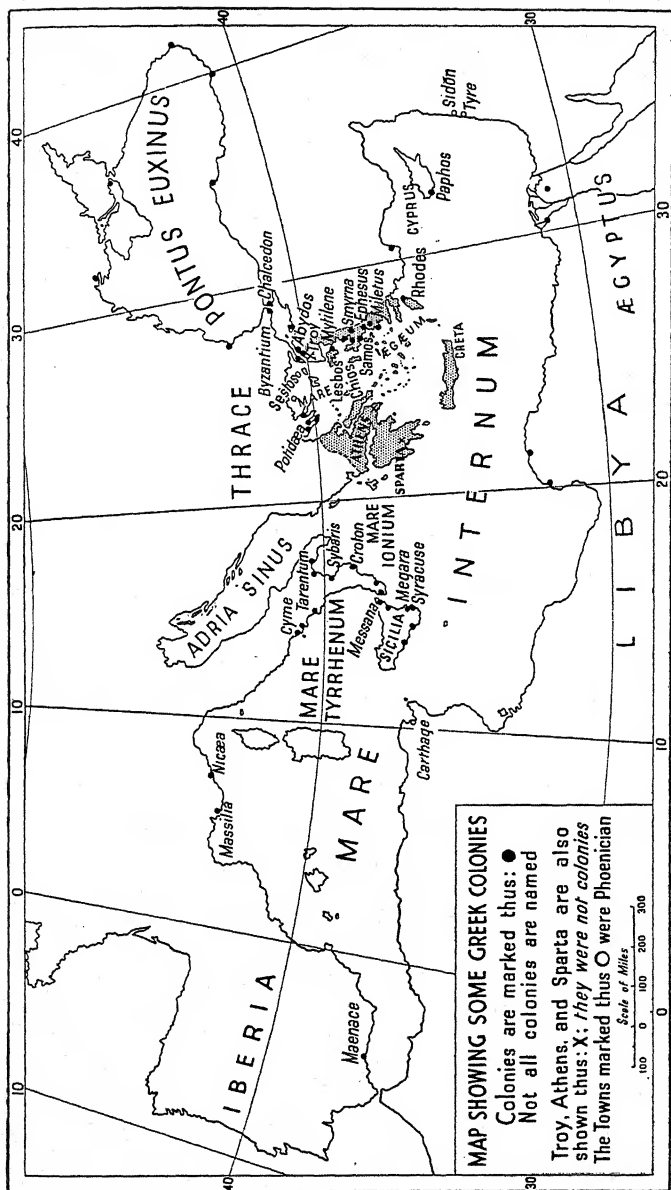
THE HOMES OF THE GREEKS

The Greeks called themselves Hellenes and their country Hellas. They became very numerous, and in the course of centuries sailed across the Mediterranean Sea and the Black Sea and settled in many other countries, such as Italy, Sicily, Africa, Egypt, Southern Russia and Asia Minor. All round the shores of the Mediterranean Sea and the Black Sea were little Greek cities "sitting," as one Greek humorously said, "like frogs round a pond."

During the years 334 B.C. to 323 B.C. many thousands of them marched far into Asia and even into India under a great general called Alexander. The tale of the conquests of Alexander is one of the most famous tales in the world. You should know something about it. Alexander conquered Egypt and founded the famous city of Alexandria. He founded many other Greek cities far in the heart of Asia.

Hellas, the country of Greece, was a lovely land of mountains, plains and dark-blue sunny bays. Its two most famous cities were Athens and Sparta. To-day Athens is the capital of Greece, but Sparta is only a collection of grassy mounds on the banks of a river called the Eurotas.

The climate of Greece is milder than ours. Its mean temperature is about 64° F. The mean temperature of London is nearly 50° and of Edinburgh nearly 48°. Rarely does the north wind become so cold in Greece that it drives snow before it. Summer comes much earlier in the year than with us in England; the autumn lasts much longer, and the sun shines almost every day and all day. Very often there is no rain in July and August.



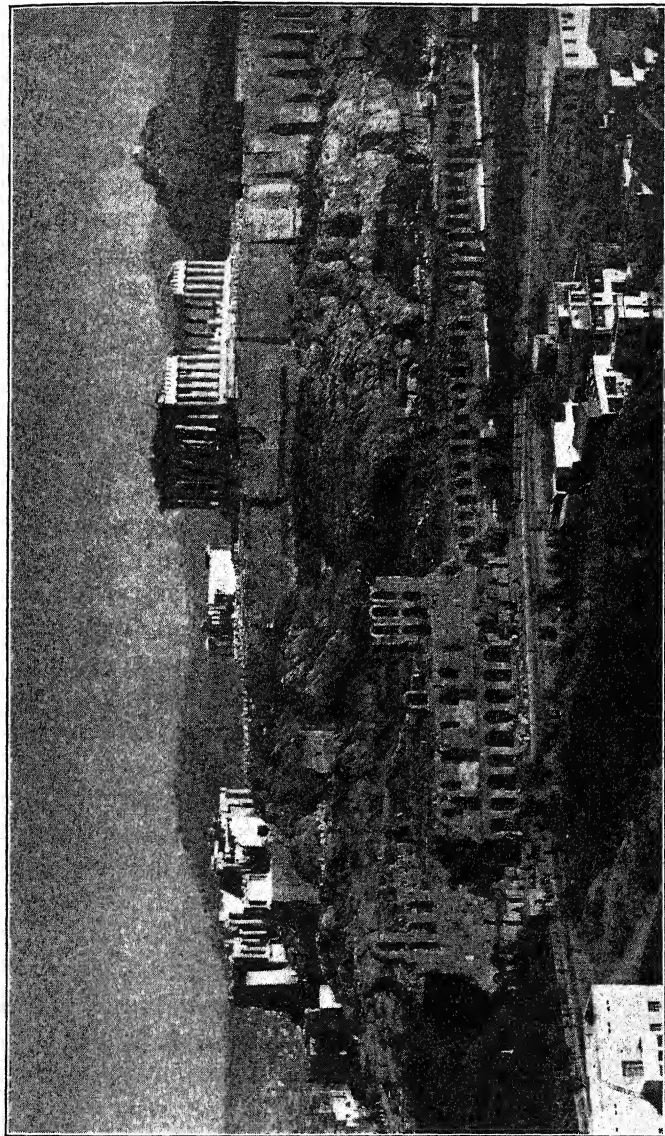
The air is beautifully clear, so that Englishmen who visit Greece to-day often compare it with our English air, which seems so thick and hazy. In the evenings for about a quarter of an hour there often shines upon the hills a beautiful violet-coloured light. The Athenians of long ago used to say that Athens was crowned with violets. Wild violets grow round about Athens, but perhaps Athenians were remembering the violet light rather than the violet blooms. In the spring the scent of thyme and the murmuring of bees are everywhere. English visitors of to-day who have seen the light, smelt the thyme and heard the bees always remember them with delight.

In ancient days great forests of oak and pine grew upon the mountain sides. In spring, in the grassy forest glades and valleys, hyacinth, crocus and narcissus grew in great splashes of blue and yellow. There on the grass the herdsmen of old shepherded their cows and goats. Everywhere around them was the scent of thyme and of mint and the sound of bees. Upon almond trees the snowy blossom shone white against the bluest of blue skies.

Hellas was a land where men and women could live a great deal in the open air. They did not need to sit round the fire as often as we do. They despised men who lived much indoors and so became pale and narrow-chested. They did not wear so many clothes as we do.

Upon the plains the Hellenes grew wheat and planted vine and olive trees. The wheat, vine and olive plants have roots which descend deep into the soil in search of water, and so are able to endure the great heat of Greek summer days.

Close by the blue sea, on the little plains of Hellas, the Hellenes built most of their cities. They liked at first in very early days to build their houses on some high rock or



12.N.A.

FIG. 54.—View of the Acropolis at Athens. The big building is the Parthenon, built between 447 B.C. and 431 B.C. It is now in ruins. To the left is another temple, and farther to the left still are the ruined Propylaea or gates of the Acropolis. Below these gates at the foot of the rock can be seen some seats of a ruined theatre. The Parthenon was built for the worship of the goddess Athena.

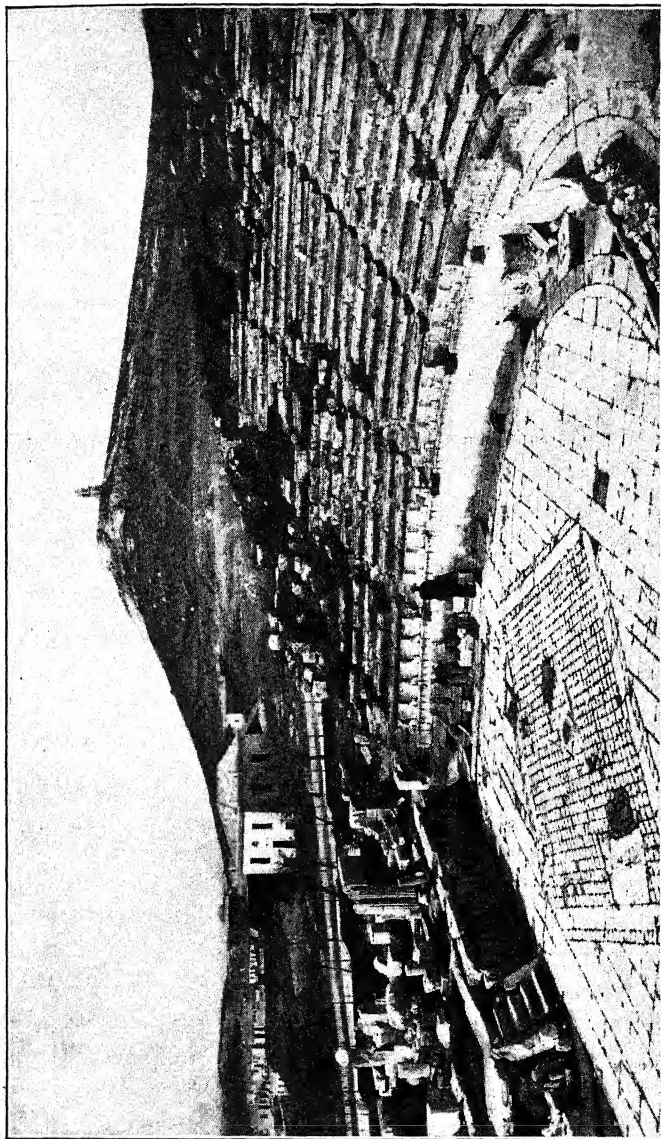
high mound not too near the water, for in those early times men who sailed the sea were pirates as well as traders, and were ready to capture as slaves any unwary man or woman, boy or girl, who wandered along the beach in dark or dusk. So in early and dangerous times, when strange seamen were about, most Greeks by time of dusk were safe upon their hill ; and the little stone or wooden piers on the beach and the sheds where oars, masts and boats were stored were deserted.

On some flat piece of ground, below the rock upon which the city stood, the Hellenes of a city had their meeting-place, where they put up their market stalls and met to talk about the best ways of governing their city.

As the centuries rolled past little cities grew in size, wealth and prosperity. The seas became more peaceful. The rocks upon which people had lived in earlier days became covered with glorious temples, whose ruins we love to-day, and the Hellenes took to building their dwelling-houses around the lower edges of the high ground. By the time of Alexander Greek cities with their temples, statues, market-places and theatres were most beautiful to behold. No one could build so well as Greek architects. No one has ever carved such statues as Greek sculptors could fashion from marble. Their open-air theatres to-day, like their temples and most of their statues, are in ruins, but even in their ruins they are lovely to look upon. No Greek ever built a theatre that had a roof on it.

Theatre is a Greek word. A theatre is a "seeing-place." Many words used about theatres to-day are Greek, such as *drama*, *chorus*, *dialogue*, *orchestra*, *comedy*, *tragedy*, *scene*. The Greeks first used them and we have adopted them.

The public sports-ground or gymnasium, where young



[E.N.A.]

FIG. 55.—The ruined stone seats of a Greek theatre at Athens. The pavement in front of the picture is the space called the orchestra. To the left can be seen the remains of the stage. The hill in the distance is the Areopagus, called in the Acts of the Apostles “Mars’ Hill.”

lads and men of every Greek city used to gather for games and talk, also had beautiful buildings, where great teachers talked to anyone who would listen, while the younger men and lads ran races, jumped, wrestled, boxed and threw the discus. Around them, on the edges of the ground, plane trees, elms, olives and poplars fluttered their leaves in the breeze. We still use Greek words when we talk about games and exercises. *Gymnasium*, *athlete*, *stadium* are Greek words.

The most famous of these sports-grounds and talking-places was the Academy at Athens. We often use that Greek word *academy*. To us it means *school*, but to Greeks the Academy of Athens was a place where men and lads trained bodies as well as minds. Every Greek city had a place like the Academy at Athens, but none was so famous.

Before we read about the conversation of the learned men who sat and talked in the Athenian Academy and in other places like it, let us first read about the boys and girls of Sparta and Athens. People at Sparta lived in a way that seemed very strange to other Greeks. They trained themselves for war and for nothing else.

SPARTA

Sparta was an inland city. It was not so much a city as a collection of six villages standing on some small mounds. For centuries it had no wall round it; Spartans trusted to their fighting powers for defence. The city stood in a valley down which ran the river Eurotas over gravelly beds. To the west were mountain cliffs; to the east the ground rose more slowly to another mountain range.

When a Spartan boy child was born, it was shown to the old men. If they thought that it would be a weakling, they ordered it to be left on the hills around Sparta to die.

If they thought it likely to be strong, they ordered it to be sent back to its mother. By her it was brought up not to be afraid in the dark, not to scream and not to be bad tempered. Until the boys were seven years old they lived at home. At the age of seven they left home. They never had a home of their own again until they were thirty years old.

The boys of seven were sent to a kind of boarding school. There they were formed into packs. The packs ate together, slept together on bundles of reeds and played together. They always went barefoot and wore only one garment, a tunic or sort of shirt, in summer and winter. Sometimes the winter in Sparta could bring cold weather. Often the summer heat was very great. Spartan boys were often flogged; it was thought that flogging trained them to be good soldiers. The boy who cried out was disgraced. The older men even thought that it was right to set boys to fight together in order to test their power to endure pain.

Each boy received food from home, such as cheese, barley, bread, olives and figs. They ate the food with the rest of the pack. The amount of food which was sent them was very small. They were expected to steal the rest. They slipped off early in the morning to steal firewood, vegetables and anything eatable that they could find. Had you lived then you might have seen Spartan boys in the dawn sneaking up to farmhouses under the cover of hedges, creeping into houses when the owners came out to work in the fields, helping themselves to barley, flour and bread and snatching hens from hen-roosts.

Of course, if boys were caught in the act, they were whipped. No doubt they preferred the risk of a whipping to being hungry. It is fairly certain that Spartan boys were almost always hungry. Perhaps they enjoyed their open-

air wild life. Sneaking about in the dark, skulking behind hedges and in woods till houses were empty, then making a dash to fill the folds of their clothes with eatables, and then scurrying off again hurriedly may have been an enjoyable life to a Spartan boy. Possibly many hated it and never dared to say so.

When the boys grew up to be eighteen to twenty years old they were ordered off to wander about the country a great deal and to sleep on the ground in woods. There were plenty of wild beasts in the country round Sparta, so Spartan boys had to be brave. They were also trained on long marches.

Everything that the boys and lads were taught was intended to make them athletic and strong. They were taught to swim in the cold Eurotas. They spent a great deal of time in the gymnasium. While they were there they were kept very busy. No one was allowed to hang about doing nothing. No Spartan boy ever had a chance of getting fat and short-winded. Once every ten days their bodies were examined to see that they were tough and hard. They were constantly drilled for war. They were taught to sing battle songs in chorus.

Every Greek admitted that the Spartans grew up to be very fine athletic men and that they were the finest soldiers in Greece. In battle they never ran. Before battle they were never frightened, or at any rate never showed fear. You ought to know the story of the great fight between three hundred Spartans and many thousands of Persians in the Pass of Thermopylæ. Before the fight a Greek of another city tried to frighten a Spartan by saying that the Persian arrows flew so thick in battle that the sun was darkened at midday. The Spartan simply said, "So much the better, for we shall fight in the shade." In that fight all the

Spartans except two were killed. The two survivors were disgraced because they were left alive when all their friends were dead. No Spartan at home would speak to them, or eat with them, or even look at them in the street. So they tried to get killed in the next fight, and were successful.

Grown-up Spartans behaved very politely to old people. There is a story told of an old Athenian who came late to the theatre at Athens, when all the seats were full, and tottered round looking for a place. No one rose to give up a seat to him. At last the old man came to that part of the theatre where some Spartan guests of the city of Athens were sitting. Every Spartan at once rose.

The girls at Sparta always had their meals at home. But they were trained like the boys to stand heat, cold, pain and weariness. They, too, went to the gymnasium to wrestle and run. They spent a great deal of time in the open air and were very healthy, rosy-cheeked and strong. After they were married they gave up games and stayed at home. They were the best nurses in Hellas.

The Spartan boy was not taught to read or write or do arithmetic. He spoke in short simple words and sentences. His father did the same. No Spartan was ever taught to sing a solo. Some, of course, could do so without any training. If one sang well in days of warfare outside the general's tent, he got a bigger dinner than usual. No Spartan in the great days of Hellas could write a poem or a play or a history book. They gave no honour to other Greeks who could do so. So everything that we know about Spartans has come to us from the writings of other Greeks, who always thought them rather queer.

In these writings are preserved immortal tales of Spartan bravery, the brave deeds of famous men, which every boy and girl should know. In them, we can read about their

politeness to the old. In them are preserved some short Spartan sentences like the one about the arrows that darkened the sun. Here is another. At dawn on that same battle-day when the three hundred Spartans were having what they knew was their last breakfast, their king, Leonidas, said, "Breakfast here: supper in the next world." No doubt the Spartans who heard him grinned. Spartans did not laugh much. But they liked dry humour.

So the Spartans have not left us much. They have not affected our lives. We do not think and act as they did. Many Englishmen and other races as well have been as brave as Spartans without having had a Spartan training. And many men in time of war have talked like Spartans and made other men grin.

But the other Greeks have made a great difference to our lives and thoughts, and chief among those Greeks were the Athenians.

ATHENIAN SCHOOLS AND SPORTS-GROUNDS

At Athens a boy led a life very unlike that of a Spartan boy. He lived at home till he was eighteen, when he began to learn a soldier's life in barracks. He went to school at six years of age. If he was the son of well-to-do or wealthy parents he was taken there by a slave called a pedagogue, who looked after him in the streets, carried his books for him, looked on while he was being taught, watched his manners all the time and took him home. We use the Greek word *pedagogue* to-day. By it we mean *schoolmaster*. But to a Greek the word meant something quite different, as you can see. It really meant a slave who guided a boy about the streets. The pedagogue sometimes had an unhappy time, for it is not always easy to look after boys.

The Athenian boy of six got up at dawn, washed his face, had some breakfast of barley porridge, figs, fruit, olive oil, milk and cheese, put on his cloak but never a cap, and set off for school through the clear morning air followed by a pedagogue. At school, unlike the Spartan boy, he learned

reading, writing

and arithmetic.

He did not

read children's

books; he read

and learned by

heart and recited

the poems of

Homer about

the siege of Troy

and about the

wanderings of

Odysseus, the

great Achæan

chieftain of early

days. There are

fine tales in those

poems. You

ought to read

some of them

in a translation.

But there were

many Greek

poets to be read besides Homer, and Athenian boys were

taught to recite from all of them. They were taught to

produce their voices very carefully and to pronounce their

words very clearly. The Athenians thought that the human

voice should be so trained as to sound beautiful.

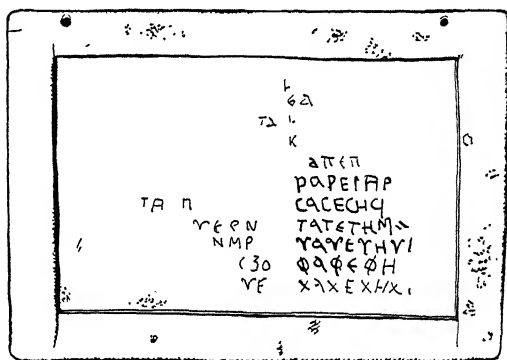
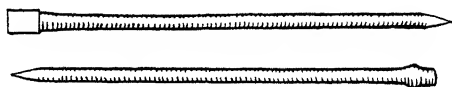


FIG. 56.—A wooden framework, the sunken part of which used to be covered with wax on which a Greek boy wrote exercises with the sharp point of his stylus. On this tablet some Greek writing can still be seen. You can see the holes in the wooden framework by which cords fastened it to another frame which folded over it and protected the wax.

many Greek poets to be read besides Homer, and Athenian boys were taught to recite from all of them. They were taught to produce their voices very carefully and to pronounce their words very clearly. The Athenians thought that the human voice should be so trained as to sound beautiful.

When an Athenian boy was being trained to speak well, Athenians said that he was studying music. *Music* is a Greek word. We use it to mean beautiful sounds made by a piano or some other instrument. But to an Athenian, music meant also the beautiful sound of a well-trained voice reciting the wonderful Greek poetry.

The Athenian boy was taught to write, not on leather, parchment or papyrus, but on waxed tablets. Wax was spread upon a wooden surface. The boy, instead of using a pen which had been dipped in ink, held in his hand a stylus, that is a strip of bone or wood sharpened to a point at one end and flattened out at the other. With the sharp point he scratched his words on the wax. If he spelled a word wrongly, he rubbed the wax flat and smooth again with the flattened end of his writing tool. Apparently it was the Athenian mothers who put fresh wax once a month on the tablets.

The lazy boy left his waxed tablet lying anywhere about the house, and used it as little as possible. If his mother scolded him he sometimes ran off to his grandmother, who spoiled him; or went up to the roof and sat upon the tiles, where his parents could not see him. At Athens, however, even the lazy boys knew when the seventh or twentieth days of the month came round, for these were whole holidays.

In addition to reading and writing, Athenian boys learned some very simple arithmetic and tables of weights and measures. Arithmetic was very difficult for them, for they knew nothing about the Arabic figures which make your arithmetic so easy that you all become much cleverer at it than Athenian boys ever could be.

The richer boys also learned how to play the lyre, and to sing songs to their own accompaniment. The lyre, as



FIG. 57.—A picture taken from a Greek vase. In the centre is a teacher who is either correcting a boy's written exercise with his stylus or listening to the boy reciting a lesson. To the right is the boy's pedagogue. To the left of the teacher's head is a seven-stringed lyre hanging on the schoolroom wall. To the left again is another teacher giving a boy a lesson on the pipes. On the wall can also be seen a writing-roll, a folded exercise tablet and a ruling square.

you can see in the picture, was a stringed instrument like a small harp. The lyre which was used at Athens had seven strings or chords. Boys plucked the strings with their fingers or twitched them with a piece of wood or bone. They were taught to tune their lyres by turning the keys or pegs, round which the strings were wound, just as boys to-day tune their violins. Every Greek at Athens who went out to a party was supposed to take his lyre with him if he were a good musician, and to give the party a song. Under the word *music* Greeks included training in playing the lyre as well as training in good speaking.

When lessons, musical or otherwise, were over, the boy left school and, if his parents were able to afford it, was taken by his pedagogue to a private gymnasium; there the physical trainer who owned the gymnasium put him through his exercises. *Gymnasium* is a Greek word; it means a place

where one does one's exercises with no clothes on. The trainer showed the boy how to stand up straight, how to walk properly, how to sit down and how to get up, how to climb a rope, how to play leap-frog, how to throw the unpointed javelin or spear, how to do the long jump and how to box. Before wrestling, each boy oiled his body to make his muscles supple and to make himself as slippery as possible.



FIG. 58.—A Greek foot-soldier in full armour, helmet, breast-plate, shield, greaves and spear.

Ball games were played to make each boy think and act quickly. The boys all took their exercises in the open air and often under the great heat of the sun. There were no roofs to Greek gymnasiums, whether they were public or private. After the exercises were over each boy had a cold shower bath.

Rich Athenian parents chose very carefully the physical trainers who were to teach their young sons their exercises. In order to be sure of choosing a good one they spent days in calling upon relations and friends, who might be able to tell them of some man who would begin to fit their boys to lead a soldier's life when they had grown up.

Greek men and lads thought a great deal about their bodies, and about their cleanliness, health and strength. They liked sun, air and water to play on them.

Poor boys and boys who did not take kindly to reading, writing and playing the lyre left school at about fourteen, and gave up their time to working for a living or to hanging round the public gymnasiums or the public sports-grounds,

which were free to all. The other richer or cleverer boys continued their education till they were eighteen. So from fourteen to eighteen the rich Athenian boys who were fitted for higher education learned some more arithmetic. They also learned some history, science, astronomy and grammar. They were also taught the art of making speeches in public. And of course they continued to study the poetry and plays of Greece. They also continued their physical training.

For this physical training they went now to the public gymnasiums or public sports-grounds, meeting there the boys of fourteen to eighteen who were not clever enough or rich enough for further studies in schoolrooms.

Greek cities, and Athens among them, thought that physical exercises were so important that they built gymnasiums out of public money. A Greek public gymnasium was not merely a building. It was a building or several buildings with fields and training-grounds attached, where every form of Greek sport and exercise could be practised. The Academy was one of these free gymnasiums or public sports-grounds of Athens. The Lyceum was another. Boys under fourteen did not as a rule go to these public places, but any youth could go.

Grown-up men went thither also to take enough exercise to keep them fit. For the Athenian and all other Greeks thought that even men who worked for a living or liked to spend a long time in study ought to keep themselves healthy and strong and ruddy-faced by exercise every day. Pale-faced, narrow-chested, flabby men who did not look after their bodies were despised by all Greeks. It was thought a disgrace for boys, lads and men to hang about in market-places or in other open places of the cities, to take hot baths instead of cold ones, to roast themselves comfortably on cold days by the fire, to sit and drink in taverns,

or to visit gambling dens. So boys under fourteen and lads over fourteen were expected to keep off the streets and to spend as much of their spare time as possible in athletic competitions with their friends in the private or public gymnasiums and sports-grounds.

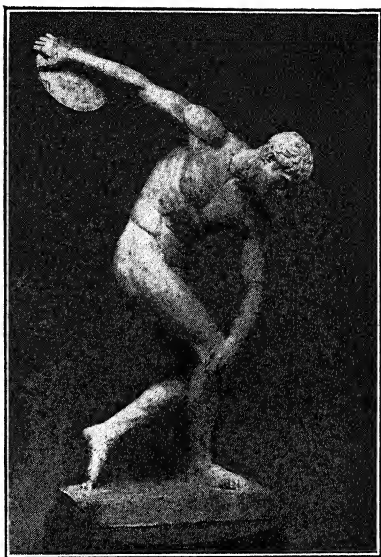
For it was in these places that Greeks thought their lads and boys had the best chance of learning to be real gentlemen. The Greeks thought that no boy, lad or grown-up man was quite a gentleman unless to a good education he added a healthy-looking face and body, carried himself uprightly as he walked, kept his hair properly cut, put on his clothes carefully and was good for a sprint and a wrestling match at any time.

Anyone who was so soft in body that he needed a lot of clothes to keep himself warm, and anyone who ate so much rich food that he spoiled his wind, was looked down upon. The Athenians and other Greeks were always fond of sitting and talking together, but even too much talk and sitting about were thought to be bad for bodies. So all Greek men and lads took more exercise and walked about a great deal more than we do.

One of the greatest talkers that Hellas ever had was a man called Socrates. He talked everywhere with anyone who would talk to him in market-place, on sports-ground or at dinner parties. He sometimes sat up all night talking. But he was an athlete. He looked after his body. He said that weakness of body made a man forgetful, downhearted and bad-tempered, and that no one could think properly unless his body was well exercised and healthy. He thought that every man should sweat hard at his exercises in the sunshine on the public sports-grounds and gymnasiums and then oil his skin afterwards and rub it well. He did that himself.

So a visitor to the Lyceum or Academy would possibly find Socrates talking to the lads and young men in the undressing-room and perhaps taking some exercise himself with the punch ball and doing it with no clothes on, so that his skin could be seen, burned, no doubt, like the skins of other Greeks, almost black by the sun and made shiny and smooth with oil. A visitor would certainly see men and lads wrestling or boxing, or running or jumping, or throwing the disc or riding horses bare-backed and without stirrups, or throwing the pointed spear or playing games with balls. He would have to be careful to keep out of the way of horses and of flying spears and discs. And as the time for the evening meal came near, he would see men and lads coming into the wash-houses to stand under emptying buckets of water, to scrape the sweat and dirt off themselves, and then entering the dressing-rooms to have another laugh at any fat or clumsy fellow and to put on their clothes before they walked home and entered the city gates.

The Academy or Lyceum was open to all youths and men, rich or poor. There were few so poor that they could not buy a bottle of oil and a scraper. Even if they could not pay for a trainer, they could learn any exercise by looking



[British Museum.]

FIG. 59.—The disc thrower.



[British Museum.]

FIG. 60.—Greek horsemen on frieze of the Parthenon.

on and practising afterwards. Most Athenian lads could swim.

Such was the athletic life of men, not only in Sparta and Athens, but in every Greek city either in Greece itself or beyond the sea, in the Greek cities on the shores of the Black Sea or on the coasts of Egypt, Italy, Sicily and Spain. From all these widely spread cities once every four years picked athletes journeyed to smaller Hellas, to a

part of it called Elis, to a spot called Olympia, on the lands of which the Olympic games were held in honour of Zeus, the greatest of all Greek gods. In the spring and summer they gathered together in Elis, accompanied by thousands of spectators. There in that lovely spot on the banks of two rivers, upon a holm or plain that was overlooked by a hill, there were temples and race-courses. There were practising-grounds for athletes and shady plane and olive trees, beneath which men could rest and even sleep in the warm summer months. All thoughts of war were laid aside, for Olympic Zeus had forbidden war among all Greeks during the season when men were travelling to Olympia in Elis and holding the Olympic games in his honour.

So Greek men and lads took exercise on the training-grounds almost every day of their lives. They rarely sat at home. While they were not exercising their bodies, they

talked of such kinds of things and went to such kinds of lectures that one almost might say that they, like their small sons and brothers, went to school every day. On nearly every afternoon they walked thither as they thought gentlemen should walk, not quickly or hurriedly, not pompously with chest stuck out or head held too high, not turning round to gape at anything or everything, not looking over-solemn, not talking too loudly or in shrill excited voices, not carelessly clad but with cloak put on carefully and hanging in graceful folds. Their hair was not cut short like a slave's, neither was it too long or untidy.

Finger nails were carefully cut. Socrates was laughed at a little because when walking he swung his arms too much and did not dress quite so carefully as other particular Greeks did.



[British Museum.]

FIG. 61.—A Greek water-pot. It shows a charioteer mounting a racing chariot while a groom holds the horses' heads. Below, horsemen and footmen are spearing a wild boar.

GREEK KNOWLEDGE

At the sports-ground, when the men were not at exercise they eagerly discussed new knowledge. Much of what

was new then is old now. Boys and girls at school in England know a great deal of it. Hellenes talked about history, geography, grammar, biology, zoology, mathematics, arithmetic, music, drama, poetry. All these words come from the Greek language; you can find most of them on your school time-tables. The Greeks helped a great deal to make those time-tables and to decide what you should learn at school. Let us read a little about some of the discoveries which Greeks made so long ago.



[British Museum.]

FIG. 62.—Greek athlete at an altar, taking an oath of honourable conduct in the Games.

(a) Geography

Greeks of early days believed that the earth was flat and that the ocean (*ocean* is a Greek word) flowed round it like a river. Of course there were hills and valleys, but compared with the huge size of the earth even the highest hills were low and the deepest valleys were shallow. The early Greeks thought it true enough to say that the earth was more or less flat. They thought of it as a more or less flat disc, fixed and immovable. They also thought that when the sun sank beyond the land's edge it fell into the water and was put out, and that it was a new sun that rose every morning. They thought that when the sun rose in the morning over the eastern edge of the flattish world the lands near that edge and so near the sun's rising-place got the

full heat of the rays early in the morning, and gradually became cooler as the sun moved over to the western edge of the earth's disc.

But a famous Greek, Pythagoras, who lived from about 572 B.C. to about 500 B.C., believed that the earth was a huge round ball, just as you do. But unlike you, he believed that it stood still and that the sun and planets (*planet* is a Greek word ; it means "wanderer") moved round it. Anaxagoras, who lived from about 500 B.C. to 428 B.C., believed that the moon shone with the reflected light of the sun.

About 388 B.C. to 315 B.C. there lived a Greek called Heracleides, who said that the earth was a ball and span round on its own axis, rather like a spinning top, every twenty-four hours, and that it was this spinning of the earth and not the movement of the sun that caused day and night. Heracleides said that the sun did not move. We all now believe that he was right, and yet we still talk and write about the rising and sinking or setting of the sun, just as the early Greeks did, who believed that the earth stood still and that the sun moved round it. Of course the sun only seems to move in rising and setting; in reality it is the earth that spins.

You must not think that Heracleides actually proved that the earth span like a ball or top. He was not clever enough to do that. He had no telescope or other useful instruments to help him, as our astronomers have to-day. He would have said that his belief was not certainly a true one and that it was only a supposition. Instead of the word supposition, he would have used the Greek word *hypothesis*, which means an opinion which we suppose to be true, but which we cannot quite prove. A famous Greek called Aristotle who lived at the same time as Heracleides thought

that the sun moved round the earth and that the earth did not move.

Aristarchus (310 B.C.—230 B.C.) not only believed that Heracleides was right about the spinning earth, but believed that the earth also moved in a circle round the sun once a year. He also said that the moon goes round the earth.

These beliefs, however, like Heracleides' belief, were not certainly true but merely hypotheses, or suppositions or assumptions. Many Greeks thought that these suppositions of Aristarchus were wrong. One great teacher, a man called Cleanthes, thought that they were not only wrong but wicked. But no one tried to punish Aristarchus. You ought to remember that, for about 1,700 years later a famous man was unkindly treated for saying that Aristarchus was right in believing that the earth went round the sun.

Aristarchus wrote a book about his beliefs. Seventeen hundred years later, in the fifteenth century after Christ, when men were beginning to study Greek belief again, people began to collect the Greek copies of his work. The Pope to-day has five of these Greek manuscripts in his library at Rome. In the year A.D. 1488 a Latin translation of Aristarchus' writings was printed. Those Greek and Latin copies of what Aristarchus wrote were being read in the sixteenth and seventeenth centuries after Christ by Copernicus (A.D. 1473–1543) and Galileo (A.D. 1564–1642), and it was the latter who was unkindly treated for believing as Aristarchus did and for saying so in books. Sermons were preached against him and he was forbidden to publish any more books about the earth going round the sun.

Another famous Greek, called Eratosthenes, who lived from about 276 B.C. to 194 B.C., said that the circumference of the round world, which we now mark on the map or globe as the Equator, measured 24,675 miles. He was

very nearly right; his figure was only about 200 miles short of the right length. That was a very wonderful calculation for a man to make in those days. Indeed, some people say that he was only seventy and not 200 miles short in his calculations.

Eratosthenes also began to mark lines of longitude and latitude on maps. You know all about these, or will very soon.

Eratosthenes also said a very interesting thing, which was quoted by another Greek called Strabo, who wrote a geography of the world. He said that if you were to make a globe of the earth, you would see that a man could sail due west from Spain to India. He added that there was only one thing to prevent him from doing so, and that was the great width of the Atlantic Ocean. You ought to remember what Eratosthenes thought and what Strabo wrote down, for in A.D. 1469 Strabo's work was printed in a Latin translation, and a very great thing happened in A.D. 1492, which proved that there was something else besides the great width of the Atlantic to prevent a ship from sailing to India due west from Spain. A certain great sailor who lived in the fifteenth century must have known what Eratosthenes thought. You all know that great sailor's name.

Because the Greeks were the first people who seriously studied geography we still find Greek words in our geography books, such as *pole*, *tropic*, *sphere*, *hemisphere*, *arctic*, *antarctic*, *ocean*, *zone*, *horizon*, *antipodes*.

(b) Botany

Many of our flowers to-day are called by Greek names. Words like narcissus, anemone, peony, mint, crocus, hyacinth, chrysanthemum, cyclamen, delphinium, rhodo-

MAP OF THE WORLD AS ERATOSTHENES MIGHT HAVE DRAWN IT ABOUT 200 B.C.

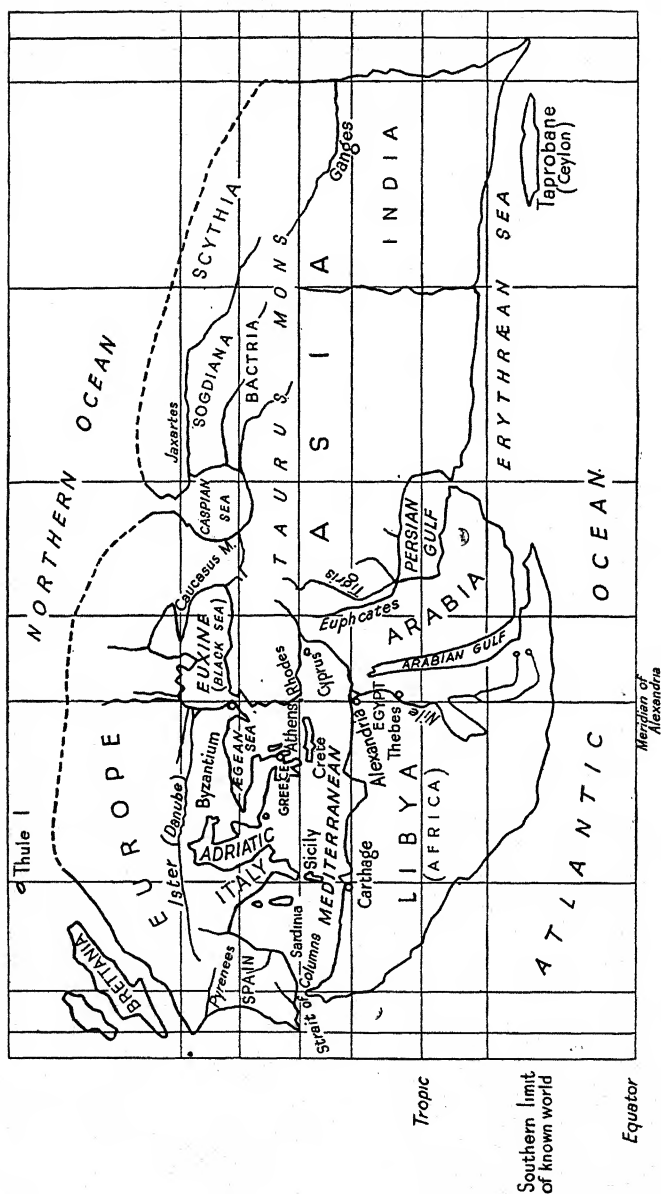


FIG. 63.

dendron, antirrhinum, polyanthus, cypress, bryony, acanthus and others have come to us through the Greek language. The reason is clear. The Greeks were the first to study flowers and plants properly. One of the greatest scholars that ever lived was a Greek called Aristotle (384 B.C.—322 B.C.). He loved a garden. He and his friend Theophrastus (370 B.C.—286 B.C.) made a garden at Athens, and used to wander up and down the country outside the city picking plants, which they placed in their garden. Their garden was a botanical garden, such as can be seen now at Kew and in other places in England. The botanical garden of Aristotle and Theophrastus was the first of its kind. In it they studied year after year. They studied seeds and their ways of sprouting, the difference between old plants and young ones and the different ways in which plants behave in spring, summer and winter. They asked themselves why some plants lose their leaves in winter and others do not. Mistletoe interested Theophrastus. He knew that its seeds would only sprout with roots if they fell within cracks in the bark of living trees into which the roots could grow. He knew all about the rings which you can see in the wood of trees when someone has sawn through the trunks; he knew what the rings told. He knew, as do vine growers to-day, that vines grow good grapes only on their newest branches. He knew also that apple trees and pear trees ought to be pruned in order to bear plenty of fruit. Like our botanists of to-day, he was interested not only in plants of home but also in those of foreign parts. He was amazed at the richness of the Babylonian cornfields, from which, he says, two crops of wheat were reaped every year. Even then a rich crop began to grow again. This the cattle were allowed to eat before the ears of wheat appeared.

For sixty years he lived and studied in his garden. After his death he was buried in it. He and his friend Aristotle were the first real botanists. He wrote the first book about plants. In that book he called them by Greek names, and lovers of plants still use these names. The Greek names remind us that Greeks first studied plants and flowers.

Because the first botanists were Greeks and called flowers by Greek names, modern botanists sometimes use Greek names when they discover or grow new plants which Greeks never saw.

Botany is a Greek word. It means "plant."

Perhaps you know that a Greek called Herodotus is called the "Father of History," because his is the oldest history book that we have. Theophrastus ought for the same reason to be called the "Father of Botany." He had no microscope or magnifying glass, and yet 1,800 years later, in the sixteenth century after Christ, when men began to study Greek books once more, the botanists of that time turned to the book which Theophrastus had written, and, when they wrote books about plants or lectured about them, they copied what the great Greek botanist had found out and written.

Another famous Greek botanist was called Dioscorides. He lived in the first century after Christ. His book was printed in Greek at Venice in A.D. 1499. Between A.D. 1652 and 1655 it was translated into English.

(c) *Astronomy*

The Greeks also studied the heavens. They were astronomers. *Astronomy* is a Greek word. The Greeks did more than any other early people to increase knowledge

call the process of finding out "making a diagnosis." *Diagnosis* is a Greek word.

Our doctors use these Greek words because Greeks were the first people to make a careful study of the human body, of its bones, veins, arteries, nerves and muscles and of its various kinds of illness. A Greek called Hippocrates, who was born in 460 B.C., is called by our doctors to-day "The Father of Medicine." He showed doctors how to study. He did not read books about doctors' work; he watched his patients. He watched very carefully what happened day by day to people who were ill. He noticed crises. He looked at tongues, felt pulses and listened to breathing. He watched temperatures go up and down. He had no thermometers as our doctors have; he tested temperature by placing his hand on the sick person's head or by feeling his hands and body. This is not a very good way of taking temperatures, but our fathers and mothers still use it.

Hippocrates noticed what medicines did good and what did not. So by watching and studying he became a good doctor. He knew a great deal about sore throats. He knew that it was a good thing to make people sweat in some kinds of illness.

He knew that if a bone of a leg or arm was so badly broken that the ends of the bone came through the skin, then inflammation would begin and that dirty matter would begin to come from the wound. He knew that if that happened the patient would probably die. He did not know why this dirty matter began to form. No one knew that until a French doctor called Pasteur found out in the nineteenth century after Christ that it was caused by very small living particles or germs or microbes which float in the air and settle on the wound and make it dirty. An

Englishman called Lister found out how to kill these living germs, and so people with badly broken bones do not die now. We sometimes call these germs "*bacteria*." That word is Greek: it means *little sticks*. No ancient Greek would have understood our use of the word.

Another famous Greek doctor was called Galen. He lived from A.D. 130 to A.D. 200. He worked a good deal in Rome. He studied the books which Hippocrates wrote.

Our doctors know much more than Hippocrates and Galen did. But they have learned a great deal from the Greeks. When they come into the bedrooms of sick people they do what Greek doctors did. They turn down the lower eyelids of patients. They feel pulses, look at tongues, take temperatures and listen to breathing in chests. They look at the colour of a patient's skin and at the white of his eyes. They tell people to have massage, to take exercise, to eat food that is easily digested and to take warm, not hot, baths and to go out in the open air as much as possible and to get what sunshine they can. Greek doctors did those kinds of things. And our doctors are coming more and more every day to believe that Greek doctors like Hippocrates were right. They believe that the human body can do a great deal to cure its own troubles if it is used in the right way and given air, light, exercise, massage and the right kind of food. So if you listen to our doctors and read their writings to-day, you may hear or see the phrase, "The revival of Hippocratic medicine."

When men began again in the fourteenth, fifteenth and sixteenth centuries after Christ to study the formation of the human body and its inside movements and its illnesses, they collected all the writings of Hippocrates and Galen that they could find. A famous English doctor called Thomas Linacre, who lived from A.D. 1460 to A.D. 1524,

learned the Greek language, so that he could read the writings of Galen and Hippocrates. He translated Galen's books into Latin. He caused one of them to be printed in Greek at Cambridge in A.D. 1521.

When doctors of these centuries after Christ wrote books about medicine, they copied great parts of old Greek writers. When professors lectured to medical students, they used the books of Galen and Hippocrates. A very famous doctor called Vesalius lived from A.D. 1514 to A.D. 1564. In 1543 he published a famous book called *The Fabric of the Human Body*, and almost everything that he wrote in it about the bones of arms, hands and wrist and about muscles and nerves had been read by him in the books of Galen.

(e) *Engineering*

A great Greek engineer called Archimedes, who lived from 287 B.C. to 212 B.C. made a very important discovery, which helps shipbuilders in their work to-day. Many boys and girls know about it. Archimedes found out that if a body like a ship or a piece of wood floats on water, the weight of the ship or piece of wood is the same as the weight of water which the ship or piece of wood has displaced or pushed out of the way.

Archimedes also knew all about levers and fulcrums. You will study these things when you do science and will learn that with the help of a long lever a very little force will move a very great weight. Indeed, you know that already, for you very often use levers. Many people use the ideas of Archimedes every day.

Archimedes wrote a book called *About Floating Bodies*. A part of a copy of this book was found at Constantinople in A.D. 1906. It had been copied in Greek on parchment.

Then someone who had wanted to write something else on the parchment had scraped off all Archimedes' book and had used some of the parchment for other writing. But underneath the newer writing scholars can still read Archimedes' work.

But this little book cannot tell everything that Greeks did and studied, or tell all the words and knowledge that we have learned from them. *Poem* and *poet* are Greek words. The Greeks were great poets. *Drama* is a Greek word. The Greeks were great dramatists. *Orchestra* is a Greek word. It really means a *dancing floor* in front of a stage. To us to-day it means a collection of musicians or the place in front of the stage where they sit. The Greeks wrote tragic and comic dramas. *Tragic*, *tragedy*, *comic* and *comedy* are Greek words.

Our religion uses Greek words, like *bishop*, *eucharist*, *priest*, *evangel*, *diocese*, *parish*, *hymn*, *martyr*. We shall come to these Greek words again in this book.

Architect is Greek. Our architecture use Greek words. Can you guess why?

Such were some of the things that Greek men talked about in all Greek cities at sports-grounds, at dinner parties and in market-places. If you had asked them when they studied and talked about such topics, they would have replied "in School." School is a Greek word. In the Greek language *schole* (pronounced skollee) meant *leisure*. Grown-up men in Greek cities studied such matters in their leisure moments. Leisure time to them was study time. Most of you think that *school* does not mean *leisure* now.

Chapter 8

- - - THE ROMANS - - -

IN the last chapter you read about the Greeks who built beautiful temples, wrote poetry and plays, made statues out of marble and bronze and studied botany, medicine, physics, biology, astronomy, mathematics, geometry, geography, sport and many other subjects, and so discovered much knowledge that boys and girls now know.

In this chapter you will read about the Romans, who learned a great deal about all these subjects from the Greeks, but were not so much interested in them as their teachers were. Virgil, a great Roman poet, who lived from 70 B.C. to 19 B.C., said in one of his poems that other peoples (he meant the Greeks) could mould bronze into such lovely shapes of men that the shapes almost seemed to breathe, and could make such statues from marble that they seemed alive, and could study astronomy and other subjects well, and do all these things better than the Romans could. But to do such things, he said, was not really the proper work of Romans. The Romans' real work, he said, was to compel other races to live in peace, to spare the nations whom they conquered and to wear out proud peoples in war. He mentioned the Romans' works in that order—first peace, second mercy to the conquered, thirdly destruction of the proud in war. So we can believe that Virgil thought that to compel nations to live in peace was the most important work that the Romans had to do.

With the help of their army they did it well. Men talked of the *Pax Romana*, the Roman Peace. The Greeks could never live peaceably together until the Romans conquered them and imposed peace upon them.

In this chapter we must find out what the Romans have done for you. They have taught lawyers a great deal; lawyers to-day still study Roman law. But that is a subject for grown-up people. We must try to find out what the Romans have done for boys and girls, and why boys and girls should know Roman history.

They have done a great deal for you. If they had not made peace and fought many battles to obtain it, some of your ways of living, thinking, speaking, reading, writing and worshipping, and even your ways of writing down pounds, shillings and pence would not be such as they are to-day. Some of the very roads on which you and motors travel might not have been where they are now.

Let us at once take these last two examples of Roman influence on your lives. The £ *s. d.* of our pounds, shillings and pence sums are Roman. The £ is really a capital L, which is the first letter in the Latin word *Libra* or pound. The small letter *s* stands for *solidus*, a shilling, and the *d* for *denarius* or penny. The Edgware Road and the Old Kent Road have been laid down by Englishmen on the foundations which were pounded hard by Roman road-makers over 1,500 years ago. Our early English forefathers called them *streets*, which is really a Latin word, for it comes from the Latin word *strata*, which means *strewn* or *laid down*. Many another road in England and Europe, Asia and Africa was strewn or laid with paving material by the Romans.

Now let us go back to the beginnings of Rome and of the Roman people.

THE BEGINNINGS OF ROME

In Chapter 3 you read about the wanderings of the Aryan people from their homes north of the Black Sea and

the Caucasus Mountains. Some of these people carried their language to India, so that to-day three-quarters of the people there speak some kind of Aryan language. Other Aryans marched westwards into Europe. Some of these rode and marched into the Balkan peninsula and Greece, so that the speech of both ancient and modern Greeks is a kind of Aryan language. Others of the westward-moving Aryans crossed the Alps into Italy and marched far south into that peninsula, taking their language and horses with them.

About 900 B.C. some of these Aryan-speaking people were living on a collection of seven little wooded hills which stood close together above the yellow waters of the river Tiber. They had their homes in clearings on the hills because in time of flood the lower ground became swampy with river water. These men were shepherds and hunters; their houses were thatched and round and made of branches and reeds coated with clay; probably each little hill-top had a wooden stockade round the huts, so that when enemies descended from the Sabine Hills not many miles away the sheep and cattle could be driven within the stockades for safety. Their weapons and tools were chiefly made of bronze, for they had but little iron at first.

At last, for the sake of better protection against their enemies, the peoples on the hills joined together and built a wall to enclose most of the little villages. And so Rome was born, Eternal Rome, as men now call it. In after days Romans told tales about the building of that wall. They said that it was built by a man called Romulus. Romulus had a brother called Remus. One day while the wall was still low Remus jumped over it in scorn. Then Romulus slew him in anger. You should read that story. The Romans then began to build houses of brick and mortar

and to drain the swampy ground between the hills. The clumps of trees on the hill-tops were all cut down; houses took their place.

The Romans used to say that the wall was built and that thus Rome was founded in the year 753 B.C. The founding of Rome was an important date in Roman history; it is an important date in yours too. In this chapter you will find out some of the reasons why the making of a wall round a few little hill-top villages in the year 753 B.C. has made a difference to your ways of living, speaking, writing, reading, thinking, worshipping and studying.

THE ROMAN EMPIRE

Between 753 B.C. and the time of Jesus Christ the Romans conquered almost all the known world. First of all they conquered all the "leg" of Italy from the river Arno to the southern "toe" of the peninsula. War went on almost every year. In 500 years of fighting the conquest was completed. About these wars many heroic tales were told. A Roman historian called Livy, who was living when Christ was born, wrote them down in the Latin or Roman language in his famous history. You ought to know some of these tales; they cannot be told in this little book.

The Romans were often defeated at the beginning of a war, but they never made peace until they were victorious. Few peoples have had to endure so much as the Romans. The Roman word for man was *Vir*. A man's chief quality was called *Virtus*, manliness. The Romans needed *Virtus*.

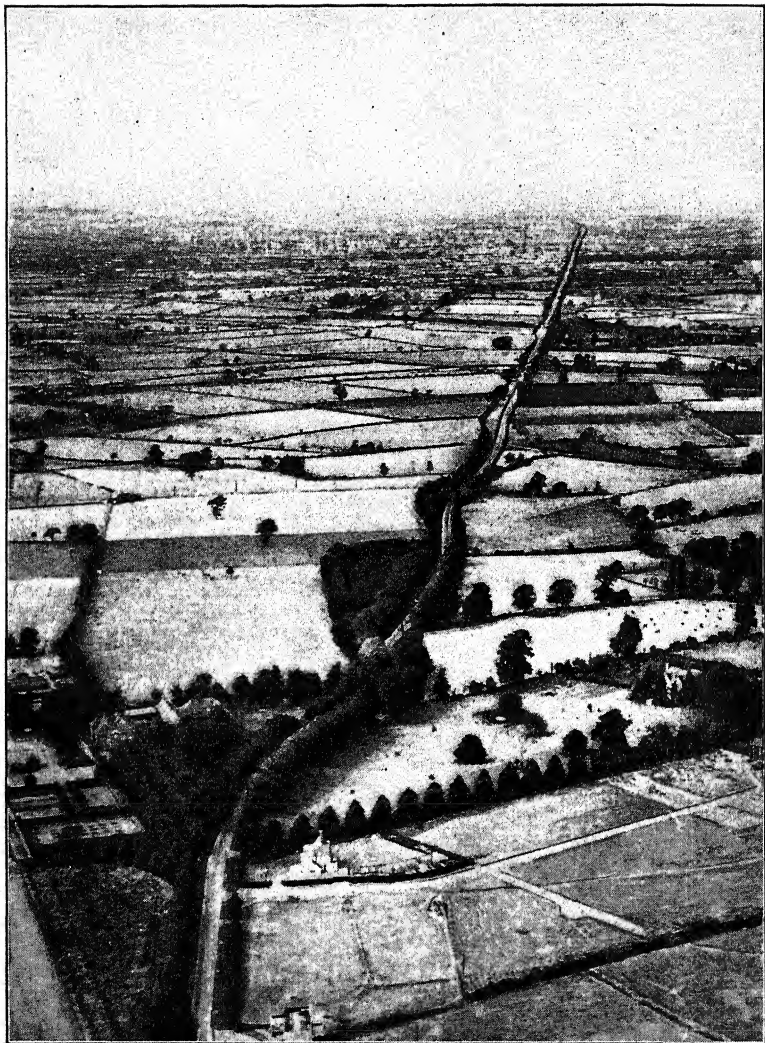
Having conquered Italy, they fought and conquered the great people of Carthage, a city of northern Africa. Carthage was founded in the ninth century B.C. by Phœnicians from Tyre. The people of Tyre did not speak an Aryan

language, but a Phœnician one. The Romans called the Carthaginians *Punici*, which is really the same word as *Phœnicians*, and they called the wars against Carthage the *Punic Wars*. There were three of these wars between 264 B.C. and 146 B.C. In the latter year the Romans utterly destroyed Carthage and left it desolate for many a long year.

About these wars many tales were remembered and written down. The greatest tale of them all is about the Carthaginian general Hannibal who first helped his countrymen to conquer Spain and then led his army over the Alps into Italy to fight the second Punic war. He nearly destroyed the power of Rome. If he had been successful, the boys and girls of to-day might not be reading, writing, speaking, thinking and counting as they do. If you want a thrilling tale of war and battles, then read about Hannibal.

Before the second Punic war began, the Romans had conquered northern Italy as far as the Alps. Before the second Punic war was over they had conquered Spain. Before the third Punic war began a Roman army had entered Greece; by 147 B.C. the Romans had conquered that country. By 64 B.C. the whole of Asia Minor was in Roman hands. In 58 B.C. Julius Cæsar, the most famous of all Roman generals, entered Gaul, the country which we now call France. After seven years of fighting he conquered it. In 55 B.C. and 54 B.C. he came to Britain, but was glad to go back to Gaul. In A.D. 43 the Romans began the conquest of Britain.

Thus in 800 years the Romans made a great empire, which stretched from the Solway Firth to the river Tigris. It is often said that Rome was not built in a day. Almost the whole known world was ruled by them. Everyone knows how "there went forth a decree from Cæsar Augustus that all the world should be taxed" or enrolled. The



[The Times.

FIG. 65.—A photograph of a Roman road taken from the air. The road runs from London to Chester. It is a continuation of the Edgware Road, which begins at the Marble Arch in London. It is called Watling Street.

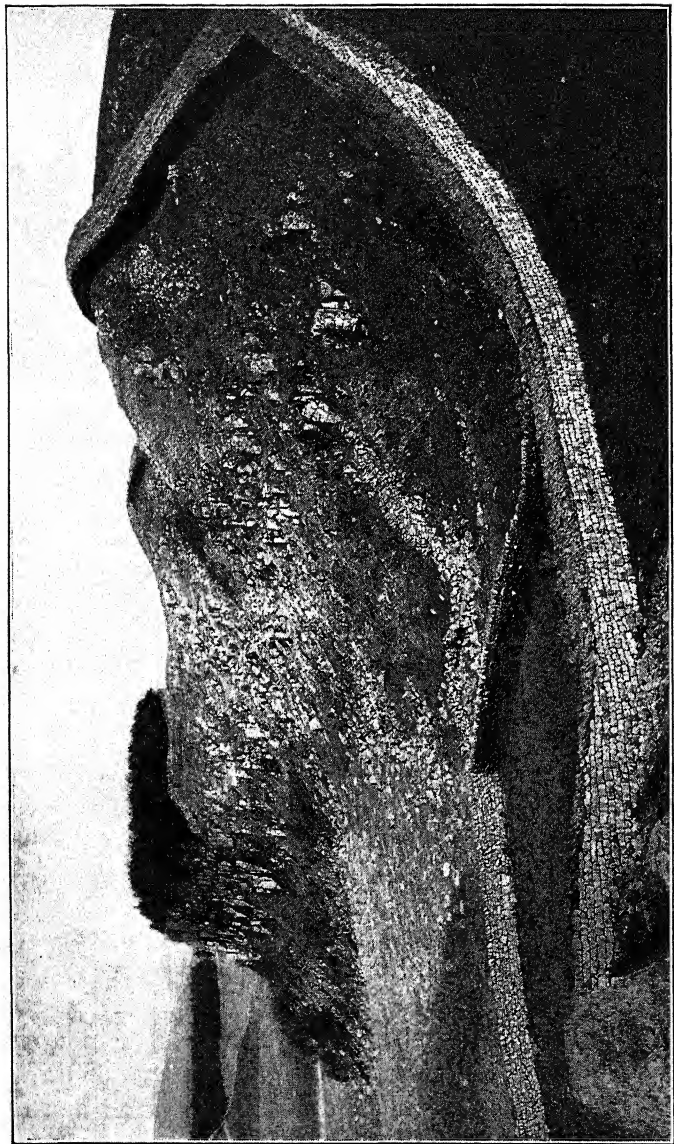


[E.N.A.]

FIG. 66.—The Pont du Gard, a Roman aqueduct built to carry water across the valley of the river Gard to the baths of Nîmes in France. The water ran in a channel above the topmost row of arches. You can see a modern road running beside the lowest row.

Romans knew of India and China and traded in silk, pepper, ivory, peacocks, monkeys, parrots, pearls and incense with these countries, but they did not attempt to include them in their empire.

Throughout their empire the Romans made roads on which horses and carts could travel and along which armies could march. There are many of these roads in our country. Motor buses travel along some of them now. Others are deserted grassy tracks. Others are still being discovered after long concealment. In 1933 the line of one of them was discovered near London, because a man



E.N.A.

FIG. 67.—Remains of the Roman Wall in Northumberland.

who had planted some trees found that many of them had died. He found out why. He had planted them on the gravel foundation of a long-lost Roman road, and in the very dry year of 1933 they had died for want of water.

The Roman roads were so well made that in Roman times men could travel faster than was later on possible. A letter from Julius Cæsar in Britain to Rome took 26 or 28 days. After the Roman Empire ended, the roads fell into decay. Not until eighteen hundred or nineteen hundred years after Christ could men travel as fast as the Romans did.

In order to visit the different parts of the British Empire to-day men have to travel great distances by sea. The Romans could travel all over their empire by road. Only in one or two places was it necessary for them to travel by ship. The British Empire has been called a steamboat empire; we are making it an aeroplane one. The Roman Empire was a road empire.

Throughout the Roman Empire there was almost always peace, a Roman Peace, *Pax Romana*. Only along the frontiers of the empire, where barbarians threatened to invade, and where Roman armies lay and watched them, there was almost constant warfare. The dreaded Picts had to be kept out of Britain by a stone wall running from the Solway Firth to the North Sea, and by many bodies of troops who guarded it. All along the Rhine and Danube Roman soldiers watched the fierce untamed Germans, who, they said, were as dreadful in song as in battle. Beyond the Euphrates and Tigris were barbarians whose descendants were to sweep a great part of the eastern Roman world with destruction when the Roman Empire lost its strength. While the empire and its armies stood fast, these destroyers were helpless.



[Photo: Anderson.]

FIG. 68.—Roman soldiers bringing prisoners before their Emperor. The Emperor shown is Constantine, the first Christian emperor.

From about the time when Christ was born, the Roman Empire was ruled by a man called an *Imperator*. That is a Latin word which means *Commander of the Army*. It is really the same word as *Emperor*. The Imperator was also called *Cæsar* in memory of Julius, who was the greatest of all the Roman Imperators. The word *Cæsar* was pronounced *Kaisar* by Romans. *Kaiser*, which was a title of the German and Austrian emperors who were deposed in A.D. 1918, is the same word. Another title of the Imperator was *Princeps*, which is the same word as our *Prince*.

The Roman world was not split up under many rulers; for centuries there was only one, the Emperor. There was only one army. Of course, there were many parts of the army; some parts were in Britain; others were in Spain, Gaul, Asia Minor, Syria, Africa and Egypt. But these all formed part of one army under the command of the Emperor. To-day there are many rulers and many quite separate armies in Europe, such as the British, French, German, Italian and so on.

THE LANGUAGES OF THE ROMAN EMPIRE

To-day there are many languages in Europe and western Asia. In the days of the Roman Empire there were only two important languages. The east spoke Greek, the language of ancient Greece, which had spread all over Asia Minor and into Palestine, Syria and Egypt. Greek was spoken as far east as Babylon. There were less important languages in the east, such as Aramaic, the language spoken by our Lord and His disciples. The Gospel of St. Mark contains some phrases from that speech such as "Talitha cumi" (St. Mark v. 41) and "Eloi, Eloi, lama sabachthani" (St. Mark xv. 34).

In the western part of the empire, that is in Spain, in Gaul (the country which we call France to-day) and in Britain the inhabitants learned to speak, read and write Latin, the speech of Rome. Before their conquest by the Roman army the people of these countries, being mostly Celtic by blood, spoke Celtic languages, which were descended from the original Aryan or Indo-European tongue, which had its earliest home in southern Russia thousands of years before.

Only in corners did the old Celtic languages survive. Thus the people of Wales speak Welsh to this day. The Bretons of Brittany, the Cornish of Cornwall and the Manx of the Isle of Man have only recently lost their old Celtic languages. And in the mountain range of the Pyrenees lives still a race of Basques, about whose origins and speech hangs a mystery. No one knows whence they came or to what family of languages their speech belongs. The Basques were in northern Spain and southern Gaul before the Romans appeared; they are there still, and still they speak their own old tongue.

It should be remembered that Marseilles or Massilia was originally a Greek-speaking seaport founded by Greeks of ancient times. In the days of the Roman Empire Greek was still spoken there and in towns farther north like Vienne and Lyons. In southern Italy, where the ancient Greeks had founded many towns, much Greek was spoken.

The Spanish, Portuguese, Italian and French languages of to-day are all descended from the Latin tongue of the Romans, and so are called Romance languages. Thus Englishmen who go to France and to other Romance-speaking countries to-day have to speak a kind of Latin, because long ago Romans conquered Gaul, Portugal and Spain and France. The Celts of Gaul, however, did not speak perfect Latin such as Julius Cæsar spoke and wrote.

They spoke Latin with a Celtic accent, just as the Welsh to-day speak English with a Welsh accent. And they spoke a slangy kind of Latin. For instance, English boys using slang sometimes call their heads *nuts*. In the same sort of way a Celt who spoke Latin called his head his *pot*. He did not use the word *caput*, which is Latin for *head*, but *testa*, which is Latin for *pot*. And so a Frenchman to-day, speaking his Romance language calls his head *Tête*, which is the same word as *testa*. The circumflex accent over the *e* in *tête* shows that the letter *s* has been left out. He also talks about his *hams* (*jambes*) instead of his *legs*.

The spread of the Latin language throughout Gaul in Roman times has made a great difference to our English speech. You all know that many French-speaking Normans came to England in A.D. 1066 with William the Conqueror. These Normans were Northmen who came from Scandinavia and settled in Normandy in A.D. 905. There they learned to speak the French language of their time and brought it to England with them. Many of their English subjects imitated them and learned to speak French. The nobles of England and many other English folk talked in French till A.D. 1400. So many French words are now used by English-speaking peoples. These words came to us from a Romance or Latin tongue. If the Romans had never conquered the country which they called Gaul and had never taught their language to the Celtic-speaking people there, the Normans would never have learned a Romance language and brought Romance words into our country. Here are a few specimens which you all know.

Peace (Latin *pax*), tower (Latin *turris*), castle (Latin *castellum*), duke (Latin *dux*), beast (Latin *bestia*), beef (Latin *bos*), prince (Latin *princeps*), number (Latin *numerus*), vessel

(Latin *vascellum*), ransom (Latin *redemptio*), dame (Latin *domina*), glory (Latin *gloria*), count (Latin *comes*), memory (Latin *memoria*), to count (Latin *computare*), battle (Latin *battalia*), chamber (Latin *camera*), enemy (Latin *inimicus*), pork (Latin *porcus*).

The English language has been carried by settlers to Australia, New Zealand, North and South America and to many other places, so that people in these countries are using every day the French or Romance words which are embedded in it. And how many of them know that Julius Cæsar's conquest of Gaul between 58 B.C. and 50 B.C. has affected the words which they use? They think that Julius Cæsar, who lived nearly 2,000 years ago, does not matter to them. But he does matter. He helped to give them many parts of their daily speech.

In the same way Spaniards and Portuguese who live in South America speak a kind of Latin, a Romance language, because long before the birth of Christ their ancestors in Hispania, as the Romans called the Spanish peninsula, were conquered by Latin-speaking Roman soldiers.

The language once spoken about 2,700 years ago by shepherds in the huts on the little hills above the river Tiber has spread over a great part of the world, even into lands which Romans never heard of. And in all these 2,700 years it has been slowly changing. No Roman of ancient days, if he were to come to life again, could understand a Frenchman or a Spaniard, or a Portuguese or an Italian.

THE ROMAN ALPHABET AND ROMAN NUMERALS

When a Romanized Briton, Gaul or Spaniard wrote Latin, he used the same letters as the Romans of Rome. The Roman conquerors not only carried their language

throughout the west; they carried their alphabet as well.

You have read about the origin of the alphabet. You know how it spread from somewhere in Arabia to Phœnicia, and thence to Greece, and how the Greeks carried it to southern Italy. During its long journey the shapes of the letters were changed somewhat. Greek letters are not always the same shape as Phœnician; neither are Roman letters always like Greek.¹

You must remember when you are reading about the alphabet in this book, that you are reading about capital letters only. Men wrote books in capital letters in ancient times. And the capital letters which English, Spaniards and French use have the same shape as the letters of ancient Rome.

So, if you go to a museum in England, France, Spain, Portugal, Italy and North Africa to-day and look at letters which were carved on stone in those countries in the days of the Roman Empire, you will see that these letters resemble the capital letters which are used on the title-pages of the books which you have in school. The Roman capital letters were one of the finest gifts which were given to western Europe and to the New World by ancient Rome.

The Romans also taught the people of western Europe how to do arithmetic with Roman numbers. You know what these are like; you can see them on the faces of many watches and clocks. Sometimes the year in which a book is published is printed on the title-page in Roman numbers. Some of our Bibles and Prayer Books number chapters and psalms in the same way. Later on in this chapter you will learn why. Until about the year A.D. 1500

¹ See page 83.

all western Europe did arithmetic with the help of Roman numbers, and did it very badly. You will see how difficult it is even to add up in Roman ways if you try the experiment. As early as A.D. 1100 some men in England had learned the Arabic way of doing arithmetic, but they did not begin to use it every day and for all purposes of calculation till about A.D. 1500.

On old Roman milestones preserved in our museums you can see the miles numbered in Roman letters. Indeed, as motorists travel along English roads to-day they sometimes pass milestones which were made about two hundred years ago, and which show the miles in the Roman way.

So we still use the Roman way of numbering miles, hours, years, chapters and psalms.

Of course in the eastern or Greek part of the Empire men did their arithmetic in a Greek way with Greek numbers. These were even more clumsy than the Roman, and as no one of us uses them to-day nothing will be said about them here.

THE ROMAN CALENDAR

From the Romans we have inherited our calendar; it is called the Julian calendar after Julius Cæsar, the Roman imperator who conquered Gaul. He lived from 100 B.C. to 44 B.C. Because of the Roman Peace, men all over western Europe heard of this calendar and began to use it. Now it is in use in the greater part of the world and in many places that Julius Cæsar never heard of. As our calendar came to us from Rome, the months have Latin names, not English ones.

There was a time when the Romans at the beginning of their history had only ten months in their calendar. The

Roman year began on March 1st and ended with the month of December. *December* in Latin means *Tenth Month*, for *decem* is Latin for *ten*. *Novem* means *nine*, *Octo* means *eight*, *septem* means *seven*, *sex* means *six* and *quinque* means *five*. So November was once the ninth month of the Romans, October was the eighth, September was the seventh, Sextilis was the sixth and Quintilis was the fifth.

The Romans at one time thought that there were 354 days in the year, and when they found out that there were 365, orders were given that eleven days should be added to each year, or rather they ordered that 22 days should be added in every second year. No one really knows how they divided the days among their ten months. Later on they made twelve months by adding January and February. But it is difficult to tell how many days they gave to each of the twelve months and to tell when they added the extra 22 days every second year. We know that sometimes when orders should have been given to add the 22 days in every second year, the people who should have given the orders did not do so. Thus some years of twelve months only had 354 days in them, which, of course, was quite wrong.

At last Julius Cæsar in 46 B.C. made a proper calendar. He learned from the Egyptians that in reality the year had $365\frac{1}{4}$ days in it. He divided these days very much as we do among the months; some months had 31 days and some had 30, and February had 28 except in every fourth year or Leap year, as we call it, when it had 29.

Julius Cæsar also changed the name of the Quintilis month to Julius in honour of himself. We still call that month July after him. Later on, in the year 8 B.C., his successor, the great Emperor Augustus, who lived from

63 B.C. to A.D. 14, gave his own name to the Sextilis month. We still call it August.

The month of June, called the Junius month by Romans, was named after the Roman goddess Juno. The Aprilis month, our April, was so-called because in it the flowers opened. In Latin *aperire* means *to open*.

So we still call our months by Roman names.

ROMAN BOOKS

Along the Roman roads something else was carried besides knowledge of the Roman language, Roman capital letters, Roman numerals and Roman calendar. Books of a new kind began to appear. They were new in shape and some of them were new in contents. They were shaped like the books which you use to-day, and the contents of some of them told about the birth and life of Jesus Christ and about the journeys and teaching of His disciples and of great missionaries like St. Paul. Let us first read about the new shape of the books. We shall read about Christianity, its books and missionaries later on.

You have read in Chapter 6 about the Egyptian plant from which a kind of writing material called papyrus was made. Books were written on papyrus by Egyptians, Greeks and Romans. These books were not shaped like ours with a back and leaves and stiff covers. They were rolls. They could be called *volumes*, for that is a word which means something that can be rolled up. *Volvo* in Latin means *I roll up*. Our books to-day are not volumes at all, for we never roll them up or unroll them. But we have gone on using the old name which was quite a correct name when books were first made out of papyrus.

When long ago a man unrolled a papyrus volume he held one part of the roll in his left hand and the other part

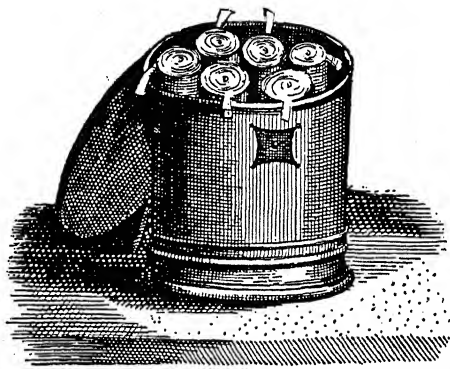
in his right, and on the open part between his two hands he saw a column of writing. If he let go with one hand the roll at once closed up, as a roll of our paper does to-day. A roll of papyrus, if you placed it upright on one end, was usually about nine or ten inches high. The ancient papyrus rolls which we still possess have a pale yellow or straw colour. Probably they were lighter in colour when they were new and have become yellow with age. A papyrus roll usually had writing on one side only.

When a roll was not in use it was kept rolled up along with other rolls in a box. A big work like the *History* of Herodotus, or like the *History of Rome* written in Latin by Livy, was written on several rolls or

volumes, and all these were kept together in a box, as you see in the picture. Each roll had a ticket or label sticking out of it, and on this ticket the title of the book and the number of the volume were written.

Until about A.D. 100 most books were written on papyrus rolls. Then after that date men began to make out of papyrus books shaped like ours; these books had leaves and backs like ours, and there was writing on both sides. The proper Roman word for a book of this kind was *Codex*, which in the plural was *Codices*.

About 200 B.C. men began to make a new kind of



[From "*Books and Readers in Ancient Greece and Rome*," by F. G. Kenyon (Clarendon Press).]

FIG. 69.—Volumes in a box.

writing material out of the skins of goats, calves, kids, lambs and sheep. This was called *vellum* or *parchment*. Some volumes or rolls were made out of it. It was much tougher than papyrus and would stand a great deal of rough handling. But it was very expensive because it needed a great deal of care in the making, and because animals' skins cost a good deal more than strips of the papyrus plant. So it was not till about A.D. 300 that people began to make codices out of vellum. The famous Greek manuscript of the Bible, which is called Codex Sinaiticus, was written on vellum about the year A.D. 350. It can be seen in the British Museum.

It was not only religious books that were written on vellum as codices. Other books containing Greek and Latin history, poems, plays, etc., were published in the same material and shape. On the Roman roads of the Empire such books were carried in travellers' luggage.

CHRISTIANITY

Along the same roads tramped the missionaries of the Christian faith. It was during the days of the Roman Empire that Christ was born and died. He came to earth at the right time. After His death Christian missionaries could travel everywhere, for everywhere there was the Roman Peace and everywhere were the Roman roads. There were no pirates on the Mediterranean Sea; the sailors had nothing to fear except storms. And it was not necessary for the missionaries to learn many languages. With Greek and Latin they could travel almost anywhere. No one asked for passports then. Everywhere the same money was used; no one needed to change the money of one country into that of another when making a journey into some distant part of the empire. Everyone was the subject of one

ruler only. In some ways, but not in all, it was easier to travel then than now. So that by the year A.D. 325 the missionaries of Christianity had travelled so much and taught so well that the Emperor and the Empire gave up their pagan gods and worshipped Christ. Look at a map of the Roman roads and you will know where the missionaries went, for they travelled on most of them.

The Book of the New Testament called "The Acts of the Apostles" tells us something about the beginnings of this long task of converting the empire. In that book we read about the travels of the greatest missionary, St. Paul. He used the Roman roads of Asia Minor, of Greece and of Italy. He spoke Greek fluently and well, for he was a highly educated man. He was a Jew. Like the great prophets of whom you read in Chapter 6, he believed that there was only one God, the divine ruler of the whole world, who demanded that all men should lead a righteous life and give fair and honourable dealing to each other. Unlike the Jews who began in 538 B.C. to return to Jerusalem from captivity in Babylon, he believed that the truth about the Hebrew God should be preached not only to Jews but also to men who were not Jews, for he held that Christ had come as the Son of God to change the heart of the whole world by His message or gospel and not to preach His message to Jews only.

So St. Paul in A.D. 35 began a movement that is very important to every one of us. He and other Christian Jews, who thought as he did, began the conversion of the known world. They worked hard to turn men away from heathen gods and goddesses that hindered decent living. Paul led the way. He took up the work that the great majority of Jews had refused to do. He preached the Hebrew God and the message of God's Son to all men alike,

travelling incessantly along Roman roads and in Roman ships. Here are the words in which on one occasion he summed up what had happened to him in his missionary life.

“Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. . . . The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me, and through a window was I let down in a basket by the wall and escaped his hands.” (2 Corinthians xi. 24-33.)

In the midst of such experiences Paul found time to write his letters or epistles to the Christians of Thessaly, Corinth, Galatia and Rome. These epistles can be read in the New Testament. Paul wrote them in Greek.

In the year A.D. 60 Paul was brought as a prisoner to Rome. After two years in prison he was tried and set free. In A.D. 64 he was seized again. In this, his last, captivity he wrote his epistles to the Christians of Ephesus, Philippi and Colossæ. He also wrote his last letter to his friend Timothy. In that letter he remembered another friend, Onesiphorus, who had helped him on his journeys in Asia Minor and visited him when he lay in chains in a Roman prison. He wrote to Timothy, “The Lord grant mercy unto the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain; but, when he was in

Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well " (2 Timothy i. 16-18). Soon after writing that letter Paul was executed.

Another of the great missionaries was the apostle St. Peter, to whom Christ said, "Thou art Peter, and on this rock will I build my church." In so saying Christ made a pun, for the name Peter in Greek means a stone or rock. Catholics believe that Peter also came to Rome and was martyred there in A.D. 64.

St. Peter and St. Paul are the two great missionary figures who stand out from the others. About other apostles and their work after Christ's death we know hardly anything. The conversion of the Roman Empire to Christianity was one of the greatest events that ever happened in the world, and yet we know very little about it. We only know bits of the story.

We know enough to say that small bands of Christians came together and formed scattered church groups all over the empire from the valley of the Euphrates in the east to Spain in the west and from Britain in the north to the edges of the Sahara in the south. We know that these little churches had ceremonies rather like those of our churches. They began to meet for worship on Sundays as we do. They had baptisms and celebrated the Last Supper of Christ, sang hymns and listened to readings from papyrus rolls on which were written the Gospels and the Epistles. They recited a Creed like ours. We know that they kept Good Friday and Easter Sunday.

We know that they were persecuted dreadfully and put to death in horrible ways to the great pleasure of sightseers in the time of the Emperor Nero and in the reigns of some

other Emperors. If any calamity fell upon the Empire pagans said that the ancient gods were showing their anger against the men who allowed Christians to live. Here is a bitter sentence about all this from a Christian writer: "If the Tiber rises too high or if the Nile does not rise high enough, or if there is drought or earthquake or famine or pestilence, then immediately men demand that the Christians shall be thrown to the lions." About the vile cruelties inflicted on Christians nothing is written in this book, although the tale is worth telling for the sake of the wonderful courage which the murdered martyrs of both sexes showed. The world has never known finer bravery.

We also know that the love which Christians had for one another amazed heathen Greeks and Romans. Nothing like their charity to the poor and sick had ever been seen before. Christian Gentiles in Greece sent money to the poor Christian Jews in Jerusalem. Christians made collections for the poor on Sundays after service. When a great plague broke out at Carthage the heathen citizens left their sick relations behind and fled; the Christians alone stayed to nurse the sick both heathen and Christian. In those days to nurse people sick of the plague called for the very highest courage.

THE GREEK BIBLE

We know also that most of the early Christians in western Europe spoke Greek. When Christian missionaries came to Rome for the first time they found many people there who could speak Greek. Among the Latin-speaking Romans there were many who had been trained from boyhood and girlhood to speak and read Greek and had been sent to Athens by their parents in order to learn that language perfectly. Such people probably preferred

to talk Greek rather than Latin. The wealthy Romans had great numbers of Greek-speaking slaves about their houses. Probably these slaves had a better knowledge of the Greek language than of Latin.

Thus St. Paul after preaching Christianity to the Greeks of Asia Minor and of Greece continued to preach it to the Greeks of Rome and to the other Greek-speaking inhabitants of that city. After St. Paul's death, when the people of Rome met together for religious services they read the Greek Gospels and copies of letters which St. Paul had written in Greek. They sang hymns in Greek. They recited the Creed in Greek. Their church ceremonies had Greek names and so had their church officials. We still use these Greek names; here are some of them: *eucharist, hymn, bishop, priest, apostle, liturgy, baptism, chrism, epistle, evangel, epiphany, deacon*. These Greek words prove that Christianity was brought to the west by Greek-speaking missionaries. The very word *Church* is Greek. The Greek-speaking Christian Jews called the house where they met for prayer and praise *Kyriakon Doma*, which means the *House of the Lord*. The word *Kyriakon* is the same as our English word *Church* or the Scottish word *Kirk*.

For nearly two hundred years all the Popes at Rome spoke Greek and had Greek names and conducted services in Greek, using Greek prayers, Greek songs and Greek Bibles.

As Christianity came out of the eastern part of the empire which wrote in Greek, it was natural that the Gospels and Epistles of the New Testament should be first written in that language. In Chapter 6 you read that the Old Testament was translated from the Hebrew language into Greek about 250 B.C. So the earliest Bibles that were used after the birth of Christ among all Greek-speaking peoples

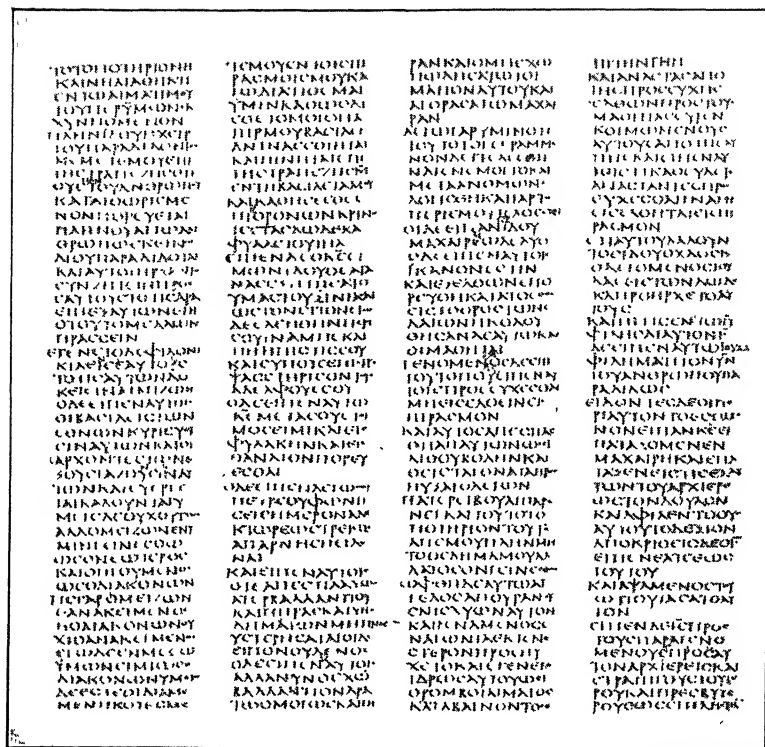


FIG. 70.—A page of the Codex Sinaiticus, much reduced in size. It shows St. Luke's account of the Last Supper and of Christ's arrest (St. Luke xxii. 20-51).

both in Rome and in the east were Greek Bibles. We know what some of these Greek Bibles looked like, for we have a few of them in our museums to-day. The oldest copy which exists of the Bible written in Greek is the Codex Sinaiticus, which was written on vellum about the year A.D. 350, and which since 1934 has lain in the British Museum. It is not a complete copy; parts of it have been

[British Museum.

lost. When it was new it had about 1,440 pages, each measuring 15 inches by 13½ inches. The story of the finding of this Bible is a very famous one.

In addition to this Codex Sinaiticus, the British Museum possesses another Greek copy of the Bible called the Codex Alexandrinus, which was written about A.D. 450. In the library of the Vatican, the palace of the Pope at Rome, there is another copy of the Greek Bible which is probably only a few years later in date than the Codex Sinaiticus.

So the English people of to-day can easily see for themselves what sort of Greek Bibles were used by Greek-speaking peoples all over the Roman Empire in the fourth century after Christ.

THE LATIN VULGATE

There were, however, in Rome many people who spoke and read only one language, Latin. In Gaul and Spain the Celtic-speaking peoples were learning Latin from their conquerors. These Latin-speaking people after the conversion to Christianity needed Latin services, Latin sermons, Latin hymns, Latin Bibles and a Latin Creed. To satisfy these people men began to translate the various books of the Bible into Latin. Perhaps there were Latin copies of the Gospels to be had in Rome as early as A.D. 250. Perhaps some Christian, seeing a chance of making a little money, made a translation of one Gospel from Greek into Latin, and sold it so well that he went on to make other translations of various parts of the Old and New Testaments. To translate the Bible from Greek into Latin was not easy, and Pope Damasus in A.D. 383 was so troubled by the mistakes in the Latin translations that he ordered a man called Jerome to make a good Latin translation of the Gospels.

Jerome was a great scholar both in Latin and Greek. He collected the best Greek copies that he could find and turned the Greek into beautiful Latin. Having published his Latin version of the Gospels, Jerome went on to translate the rest of the New Testament and then the Old Testament. The New Testament was of course translated from Greek. Jerome might have translated the Old Testament also from Greek, if he had wished, for a Greek translation of it called the Septuagint existed. But he did not; he was a scholar in Hebrew as well as in Greek and Latin. He turned to Hebrew copies of the Old Testament and translated those. By A.D. 405 his work was done.

His Latin version of the Bible is known as the Vulgate. *Vulgate* means *Published to the Common People*. Jerome's Vulgate, of course, had its chapters and psalms numbered in Roman letters.

Soon, however, as people copied and re-copied the Vulgate Bible in order that there might be many Latin Bibles everywhere, mistakes began to appear, for the copyists were not always careful. Sometimes they knew the older Latin translations so well by memory, that, as they copied the new Vulgate, they wrote down from memory the texts that they had learned from the old translations. Sometimes the copyists were cold; sometimes they were sleepy or hungry or just careless. They left out complete sentences or whole lines. Then the bad copies were copied again by other careless copyists and more mistakes were made.

At last the copies of the Vulgate Bible were so full of mistakes and were so unlike the first Vulgate translation which Jerome had made, that people longed for correct copies. Of course the older a copy was, the more accurate it might be. So men who wanted to get as close as possible

to Jerome's actual words always tried to find some very old copy of the Latin Vulgate and copied it out again. Monks and holy men devoted themselves to this kind of work.

In the middle of the sixth century after Christ there lived in the south of Italy a man called Cassiodorus. He was abbot of a monastery. He caused copies of the Vulgate to be made. He is thought by some people to have owned a copy of the Vulgate which had once belonged to Jerome himself. Perhaps it was from this volume that he made his extra copies. One of these copies came into the hands of an English abbot called Ceolfrid, who was visiting Rome at the end of the seventh century. He took it home to his monastery at Monkwearmouth and Jarrow in Northumbria, and there had three huge copies made. One of these he carried off in A.D. 715 when he departed for the last time to Rome. That copy still exists; it is called the Amiatine Codex and lies in a library in the Italian city of Florence.

This Amiatine Codex is the oldest complete copy of the Vulgate Bible of Jerome that exists, so men suppose that it is more accurate than copies which were made later. Of course Cassiodorus and his monks may not have copied accurately. And perhaps Ceolfrid's copyists also made mistakes. So even in this very old Amiatine Codex the words may differ in many places from those first written by Jerome between A.D. 383 and A.D. 405.

We have come almost to the end of this chapter, but not nearly to the end of the many things that might be said about ancient Rome. But you now know a little about the ancient Romans and about the ways in which they have made a difference to you. We have learned some of their words from the French-speaking Normans. We use capital letters of a Roman shape. We talk about *£ s. d.*

because Romans talked of *libræ*, *solidi* and *denarii*. We carve the dates of buildings in Roman numbers and use these numbers in Bibles and Prayer Books and on the faces of watches and clocks. We have a Julian calendar in which the months are called by Roman names. July and August remind us of Julius Cæsar and Augustus, the first two Roman Emperors.

But more important than all these things is the way in which Christian missionaries were able to do the work which most Jews refused to do and which Christ began to do. The Christian religion was preached and the Greek and Latin Bibles were made and copied in the days of the Roman Empire.

And all these things happened because the Roman armies kept the empire at peace by defending it from Picts, Scots, Germans and from the wild tribes of Africa and Persia. Had it not been for Roman armies we might not now be doing things and thinking thoughts in a Roman way.

Rome has often been called The Eternal City. It looks as though her gifts to us are eternal also.

A LOST ROMAN GIFT

There is one Roman gift which we have lost, and which many men would like to recover. For four hundred years almost the whole known world had one ruler, the Emperor. The emperors did their best to keep the empire in peace. But in the fifth century after Christ it was destroyed by barbarians. Ever since then thinking men have looked back to the old imperial days and wondered how to persuade people of all nations to live together as once the peoples of almost all the known world lived together under the

emperors. Men long for peace. Romans conquered the known world by force and made peace in that way. No nation to-day can conquer the whole known world. How, then, are we to do what the Romans did? By what means can nations of the earth be persuaded to live together in peace and friendship as once the citizens of the Roman Empire did? How are peoples of to-day to do for the whole world what Rome once did for a great part of it?

NOTE

We still use many Latin abbreviations and words in our writing and printing. These have come down to us from the days when all learned men of western Europe wrote in Latin.

a.m. stands for *ante meridiem* (before noon).

p.m. stands for *post meridiem* (after noon).

etc. stands for *et cetera* (and the other things).

i.e. stands for *id est* (that is).

N.B. stands for *nota bene* (note well).

P.S. stands for *post scriptum* (written afterwards).

v. stands for *versus* (against).

d.v. stands for *deo volente* (if God is willing).

pari passu stands for *with equal step*.

cæteris paribus stands for *other things being equal*.

per pro. stands for *per procuratorem* (by agent).

THE END

We have done what we said we would; we have found out some of the many things we have inherited from ancient peoples. The hunters gave us fire. In Egypt and Mesopotamia men learned how to grow crops and keep cattle, and

so many men could live together in cities. The Egyptians helped to make our calendar. An Indo-European tongue, that came originally from south Russia, is spoken in Britain and in very many other countries of the world. We have iron in great plenty. We have a Bible. We have an alphabet. We believe in one God who rules the world and demands goodness from men. We speak much Greek and Latin and know much that Greeks first found out. Rome has been our teacher.